

Arkansas Methodist



"SERVING TWO HUNDRED THOUSAND"
Official Publication

METHODISTS IN ARKANSAS
Arkansas Methodism

VOL. LXXII.

LITTLE ROCK, AR

APRIL 9, 1953

NO. 15

Post Easter Reflection

NO other season of the years can match Easter for the spirit of triumph which this season of the year sets loose in the experience of man. The resurrection of Jesus climaxed the revelation of God through and in his Son Jesus Christ. The first point we want to make is that God took the initiative throughout the whole period of this unique revelation. Following Jesus' resurrection and ascension this initiative in a sense was passed on to and accepted by the followers of the Nazarene.

The disciples who were to become flaming witnesses for the new Christian movement fittingly prepared themselves for this new responsibility by a long period of fellowship, meditation, and prayer until they were themselves fit persons to lead the mission of righteousness. The climax of this period of preparation came at Pentecost when God poured out His Spirit on them and sent them forth as His ambassadors. The second point we want to make is that there was first of all a personal willingness, assent, and commitment by each of these disciples.

Easter finds its full and final meaning each year as Christians are reminded first that God in His love for His children took the initiative in revealing His love in a Resurrected Christ, and, second, man must respond on his part by a rededication of his own will to God. That should lead to a personal Pentecost. Easter is not complete without Pentecost and there could not be a Pentecost without Easter.

Advance For Christ Not A Program But A Policy

IN the minds of some there seems to be a little confusion as to the present status of the Advance for Christ. During the past quadrennium we became accustomed to thinking of this movement, projected by the General Conference of 1948, as a challenging quadrennial program much as the Crusade for Christ had carried through the preceding quadrennium.

It is very important, however, that our church in general now come to realize that the work of the Advance for Christ did not end with the end of the quadrennium, as did the Crusade for Christ. It did end as a quadrennial program but, by action of the General Conference of 1952, the Advance became a part of the regular program and policy of The Methodist Church in its missionary work.

The following very significant statement on this subject was made by the Secretary of the Foreign Division of the Board of Missions and Church Extension at the recent annual meeting of the Board at Buck Hill Falls:

"The General Conference of 1952 has integrated the Advance into the regular program of the church. It is now recognized along with World Service as a part of the established benevolence enterprise of Methodism. Since the Division of Foreign Missions received nearly half of its income last year from Advance Specials and since the Board of Missions will henceforth receive a greatly reduced share of World Service giving, it becomes increasingly important that a systematic approach be made to the church to increase World Service giving and at the same time undertake in every congregation some Advance Special in the worldwide program of the church. Only thus can those additional channels through which the power

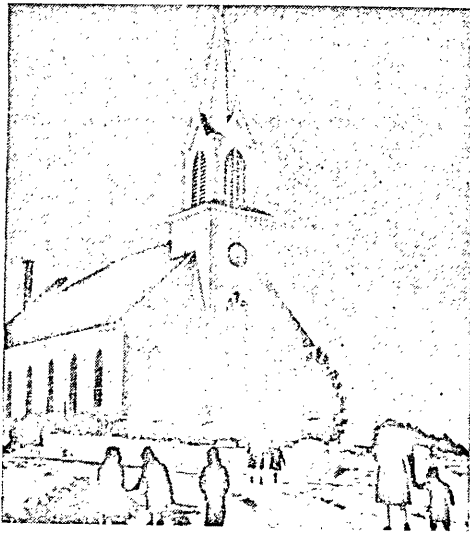
(Continued on page 5)

The Ministry In Methodism's Rural Churches

CURRENT matters made it necessary to delay temporarily our plans for the series of articles on "Methodism's Rural Churches." With this issue we resume that discussion. We begin with an article discussing the minister in the rural churches. We begin with a discussion of the minister because, if he is not the most important, he is at least one of the most important factors to be considered in a study of the rural church.

In this article we want to discuss briefly the accredited supplies who are serving largely in rural areas. In the program and policy of The Methodist Church, the ultimate goal is a college or university graduate as pastor in every charge. As of the present time, we are yet far removed from that goal, desirable as it may be.

It is only necessary to consult the



conference journals of the Little Rock and North Arkansas Conferences of last year to discover how vital accredited supplies are to the church program in our two conferences. It was necessary in Arkansas for Bishop Martin to use 132 accredited supplies and retired ministers in making appointments at our recent conferences. Even then 20 charges were left "to be supplied." More than 35% of our pastoral charges in Arkansas are served by retired ministers, accredited supplies or local preachers.

The Methodist Church in our state owes a real debt of gratitude to the long list of accredited supplies now serving as pastors. By the very nature of the case, the charges to which they are appointed are usually the less attractive and less desirable appointments. Nevertheless, these men, with their families, go gladly to these appointments and in many instances render a remarkable service. They are religious and give evidence of a very fine spirit. Many of them have unusually good minds, "common bay horse sense" and a striking native ability that combine to make them very useful men in our ministry.

No rural church should sell its pastor short because he does not happen to be a member of the Annual Conference.

Rural Convocation Coming Up

LEADERS in North Arkansas Methodism will be meeting next week on Friday, April 17, at Gassville for the annual Town and Country Convocation, sponsored by the Town and Country Commission of that Conference. As has been the case in the past two years, the Commission has planned a full and interesting program, including addresses by Bishop Martin, Arkansas' Governor Francis Cherry, the lay leaders of lay work in the conference, Charles Stuck and Mrs. Johnnie McClure, and other important leaders. The program has been developed around the theme "Community Life" and those giving addresses will discuss some aspect of this theme.

The North Arkansas Conference has through the years developed a strong rural church program. The conference has been blessed with leaders who possess vision and insight in dealing with the work of the church in rural areas. In a day when there has been a definite trend in Arkansas of town and city population increasing and rural population decreasing, it has not been easy to promote a live and vigorous rural program. In the period 1940-1950 there was an overall loss of 2.4% in Arkansas population while during the same period fifty-eight of the largest sixty-two cities and towns show gains in population. More than half of these fifty-eight cities had population increases in excess of 25%. We trust that this convocation will continue to help spark the increasing concern of church leaders in maintaining a strong rural church despite population losses in these areas.

Less Apprehension, More Expectation

PEOPLE who are anxious about a peaceful world continue to have reason for hope that something can be worked out that will bring about a lessening of the tension that has been so plentiful for many months. It appears at this writing that positive steps are soon to be taken in the Korean theater which could lead to a settlement there. Sick and wounded prisoners may be exchanged and truce negotiations may be resumed. Proposals which had been advanced during the life and administration of Stalin in Russia and which got nowhere are apparently now receiving serious consideration by Red China and the new administration in Russia. There was a day a few weeks ago when each day's news was received with apprehension lest there be some new step taken by communist forces which would mean stepped up military action somewhere. It is quite a change to look forward to each new day with expectation that peace may be nearer to realization.

Quite naturally there is much speculation as to the why of these new sudden moves by communists who have launched a peace offensive. Whatever may be the explanation we cannot believe that this apparent change is one of heart but rather of methods. The overall objective probably remains the same. It could very well be that in the communists' planning the time has come when there will be more emphasis on expansion by less forceful and militaristic methods.

It has been realistically pointed out several times that every instance when the communists have talked peace and the western world has gone along with them, the western world has

(Continued on page 5)

Why Is The Methodist Church In Alaska

By P. GORDON GOULD, Superintendent
Alaskan Mission of The Methodist Church

EDITOR'S NOTE: Dr. P. Gordon Gould has a twofold responsibility in connection with his work in Alaska. He is Superintendent of the Alaska Methodist Mission Work, and he also has the responsibility for the National Division of the Methodist Board of Missions in promoting interest and financial support for the Alaskan Mission work. Dr. Gould has just completed a three weeks' tour of Louisiana and Arkansas in the interest of Alaskan missions. He was heard by hundreds of Methodists in this Episcopal Area which during the past quadrennium gave more than \$20,000 to this challenging mission field. One of the accompanying pictures shows a station wagon purchased through the assistance of a Louisiana Plymouth dealer which Dr. Gould will be taking back to Alaska in June.

Offerings received during the tour, according to a recent communication from Dr. Gould, amounted to \$1,894.00, less \$307.00 expenses or \$1,587.00 net. This figure does not include an offering of \$3,300.00 received from the churches of the Camden District when Dr. Gould spoke at Magnolia at a District Rally. He also reports that since his return to the Missions office in Philadelphia that several additional gifts from churches and individuals in the Area have been received.

A GAIN AND AGAIN the question has been asked, "Why is the Methodist Church in Alaska?" The answer is simple. At the very heart of the church is the divine compulsion to seek out human need whatever that need may be and wherever it exists on earth and to minister to that need in the spirit of our Lord.

Ever since Alaska came into contact with the outside world, her people have had to make adjustments to the increasing complexities of human relationships. The Church first came to Alaska with the idea of a simple traditional ministry to a simple people. The basic pattern seemed to be to proclaim certain regulations, practice certain rites, conduct certain ceremonies, and thus teach people that proper responses to these were sufficient to achieve the good life.

After Alaska became a possession of these United States, there came an appeal to widen the area of concern because Alaska had many unwanted and orphaned children needing care, and Alaska had many sick who had no medical aid. The Church responded. Children's homes were built and hospitals established to care for these great human needs. Once again the word went out that Alaska needed preachers to establish churches. Again the Church responded as Episcopalians, Presbyterians, Methodists, Moravians, and others came to Alaska to give expression to their compassionate concern.

Alaska, at the turn of the century was a territory of isolated villages. Communication and transportation were exceedingly difficult, and the hazards of life were to be endured only until one struck it rich. Then he got out as fast as possible. Alaska was considered as interlude to be endured. It was never thought of as a permanent dwelling place where one might strike his roots deep.

The Alaska of today is far different. No longer is it a land of isolated villages. It is fast becoming a great community with systems of transportation, communication, roads and public utilities. The population has practically doubled and continues to increase rapidly. About three out of every four persons in Alaska today have come from some community in the States, bringing with them the social and cultural patterns of their respective communities. A psychological transformation is taking place in the Territory as people give evidence of thinking more about building permanent homes and businesses. The restless urge to get out as quickly as possible is giving place to a passion to develop the land and its resources. Alaskans are dreaming about great cities, of productive industries, and cultural institutions. Great natural resources, broad agricultural possibilities, and industrial development make Alaska an exciting field of adventurous living.

The Church's place is in the very center of all this activity, not as an observer, but as an active participant discharging its full responsibility before God and man. Alaska, the giant of the north, is slowly but surely awakening. Politically, Alaskans are demanding a greater voice in the determination of their destiny. Statehood and local law enforcement are live issues in this appeal for self-government. Vast areas of natural resources are being explored, roads built, airports developed, new industries coming to take their places beside those already here.

An expanding concern for the conditions under which people are living is also evident. Agencies for health and public welfare are extending their programs to meet the challenge of community well-being. The rapid growth of Alaska's school population has made necessary great expenditures of public funds to improve the facilities. Grade and high schools are springing up all over the land. The very urgent question of facilities for higher education presses ever more insistently upon us as these young Alaskans continue to graduate from high schools in ever-increasing numbers.

The University of Alaska courageously endeavors to meet the need, but it must bear the full burden of creative leadership in the field of technology during this period of Alaska's transition from a fishing-hunting economy to an agricultural-industrial economy. It, therefore, can scarcely



TOP: Louis Tunguenak, Eskimo exhorter, leads Sunday school in Nome, Alaska. Church services are held in English.

BELOW: Dr. Gould stands beside new station wagon which was purchased during his recent trip through Arkansas and Louisiana with funds which the Area has provided for use in furthering the work of Missions in Alaska.

be expected to meet the needs of all of Alaska's youth. There is pressing upon us with increasing urgency the need for a Christian liberal arts college as one of the most significant factors in Alaska's future development. The Methodist Church has made the church-related college for Alaska one of her projects. For this we now have secured \$146,000. We are looking forward to developing a financial campaign which will bring this dream to realization.

The church, in general, and the Methodist Church in particular, cannot stay out of this exciting theatre of action. Methodism can never be content to linger on the periphery of these historic moments of change in Alaska. For creative Christian action is the center of Methodism. So when Methodists are asked why we are in Alaska, we can plainly say, "We are here because of the love of Christ in our hearts for you."

What, Then, Are We Doing?

We hold the conviction that the modern church must be keenly sensitive to existing human needs in order to intelligently direct its missionary strategy to bring about that which is good. What the ultimate objective may be is largely determined by our conception of the purpose of missionary endeavor and an understanding of the life situations to which we minister.

For this reason, early in the last quadrennium, we made a careful study of the areas of human need in Alaska. We listed these areas of human need as: child care, health, wider economic opportunity, facilities for social and cultural well-being, education and dynamic spiritual leadership. It is our conviction that a creative Christian program must confront these needs intelligently and with purpose.

Methodism makes her approach to Alaska through two great divisions of our Board of Missions—the Woman's Division of Christian Service, and the Division of Home Missions and Church Extension.

The Woman's Division of Christian Service is attempting to meet two of Alaska's great human needs (child care and health) through institutions such as the Jesse Lee Home, the Seward Sanatorium, the Seward General Hospital, the Maynard MacDougall Hospital, and the Lavinia Wallace Community Center. The Division of Home Missions during the past quadrennium doubled the number of our ministers, our members, and our preaching places in Alaska. We are humbled when we remember that, in spite of this amazing progress, we still are far behind what we ought to be doing in the Territory. However, when we note that our World Service giving increased about 300 per cent, we are greatly encouraged to believe that the future is full of promise.

The Advance

During the past year the Division of Home Missions and Church Ex-

ARKANSAS METHODIST

tension has administered a total of \$118,556.87 in our various projects throughout the Territory. Our program in Alaska would have been seriously curtailed were it not for the "Advance Specials" which have been received during the past quadrennium. The total amount of "Advance Specials" administered to date is \$35,224.79. Over \$200,000 has been received, including funds for Alaska Christian College. These special gifts have enabled us to take advantage of strategic opportunities and expand already existing work. Almost every project we have in the Territory has received some aid from "Advance Specials." For this we are exceedingly thankful to the thousands of Methodists throughout the country who have made these advances possible. Our conference reports indicate that these sums have been augmented in the amount of approximately \$80,000 by local congregations who have given sacrificially to achieve great things.

Wonderfully thrilling stories can be told of major victories in each community as churches and parsonages have been improved, programs expanded, new fields of work begun, and real progress made in our endeavor to possess the land for Christ and His Church. This growth is the direct outcome of our policy to select the choicest spiritual leaders and to foster a program to make the church the dynamic center of community life. Our concern is the homes of our people, the places where they work and play, the schools in which they are educated, the political institutions by which they are governed, the agencies which seek to serve or harm them, and every other relationship whether good or bad. Evidence of this concern was manifested in the outstanding leadership given by our church in helping to defeat the uninhibited desires of the liquor forces in recent elections in both Juneau and Ketchikan.

Our ministers and their wives, by their leadership, are contributing in many ways to life-enriching experiences for the respective communities. Family life conferences, youth institutes, community cultural programs, and many other forms of wholesome activity indicate how the church by its spiritual leadership is becoming a leavening power within the community. We rejoice in the leadership we are permitted to give to the program of "The Alaska Conference For Cooperative Planning." This voluntary meeting of representatives of all agencies in Alaska involved in problems of well-being is one of the most hopeful signs on the horizon. These representatives have confirmed our analysis of the areas of human need in Alaska, and they are now giving a great deal of time and study in preparation for an Alaska-wide conference on these matters. Participation in programs such as this constitute a realistic approach to the fulfillment of our mission to the Territory.

In cooperation with the Pacific Northwest Conference, the Alaska Mission promoted two work camp projects this year, one at Metlakatla and the other at Seldovia. These college students help to raise funds to cover their expenses. They direct programs of religious education, daily vacation bible schools, wholesome recreational activities, in addition to such projects as painting the church, cleaning and redecorating the church or parsonage, and whatever else needs to be done to enrich our ministry in the community.

During the past year we promoted a "Visitation Evangelism Crusade" to Alaska. Nine ministers and eleven laymen were selected for this mission. They came from ten states and the District of Columbia, some of them paying their own way, others having their way paid either by their own church or some other organization. They were assigned to ten communities in Alaska. Our pastors had secured and partially trained one hundred twenty-four persons to assist in this visitation. One thousand one hundred eighty-five persons were interviewed. Two hundred forty-six first commitments, one hundred fifty-seven transfers, and ten affiliate members were secured in this effort. This is the greatest single membership increase in the history of Methodism in Alaska. It is directly responsible for bringing two new churches into life—Fairbanks and Mountain Point. It has strengthened our local churches, encouraged our ministers, inspired our laymen, and raised Methodism in the estimation of Alaskans.

We are here because we believe that every Alaskan needs God and never will be truly happy without God. We are here because we believe that God, and God alone, can fully satisfy the deep longings and desires of every human heart. We are here because we believe that it is our business to be here, so committed to Christ and surrendered to Him that we shall be

HOUSEWIFE TALKS CONGREGATION INTO FUND FOR NEW CHURCH

Des Moines, Ia.—A housewife who never made a speech in her life talked the West Des Moines Methodist church congregation into giving \$13,037 toward a new building.

Mrs. John W. LeVere, 39, the mother of three children, asked the Rev. J. Henry Teele, pastor, for permission to speak while the minister was making the regular Sunday announcements prior to his scheduled sermon.

"She started talking about the building fund for a new church," Mr. Teele said. "She asked those who wished to give money to write their names on the blackboard. Eighty-nine persons, 63 of them adults, gave money."

Mrs. LeVere called on her husband, a member of the choir, to give a substantial sum. He came down from the choir and wrote a donation.

"She was moved to do it," Mr. Teele said. "I didn't even preach my sermon."

Mrs. LeVere, described as a quiet, reticent person, referred to the many new cars parked by the church and called attention to the fact that most of them are bought on time.

"I want a church for my children—Barbara,

Bill and Freddie—not my grandchildren," she said. "We can pay for it by the month, the same as we do when we buy cars or refrigerators."

One board member said the 330 in church were on their knees during Mrs. LeVere's talk. "There was hardly a dry eye in the church," he said. "It will be a never-to-be-forgotten day in the annals of the church."

Mr. Teele said a new church had been talked about for seven years. The goal was \$40,000 of which \$16,000 was on hand before Mrs. LeVere's talk.

"I am no speech maker," Mrs. LeVere said afterwards. "I never made a speech before in my life."

"It was strictly unrehearsed and sure was a surprise to me," her husband added. "She sure lit a spark for the congregation to follow."

IT HAPPENED IN MORON, CUBA

By Bishop John Branscomb

The transforming power of the Spirit of Christ is made manifest in what has taken place in Moron, Cuba. A few years ago Reyes Lopez went there as the pastor. Some money was in hand for a new church in this city of 40,000

Alaskan Girdwood Church Dedicated

By REV. GENE ELLIOT

Girdwood is a small old time Alaskan mining town located on the Alaska railroad 35 miles south of Anchorage. Until the completion of the Seward - Anchorage highway two years ago its only means of transportation was the railroad.

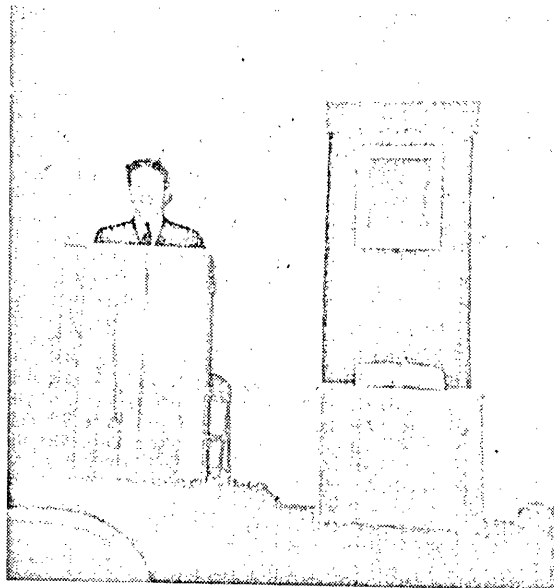
On our first visit to Girdwood we were very happy to find some fine Christian people who already had a Sunday school organized. They welcomed us and opened up their homes to us for a church service. Our first service was in March of

1951 at which time we had a house full. A year after we began holding services we realized that Girdwood must have a church building and began a building fund.

In November of 1952 we began construction. The local building fund was augmented with funds from the Board of Missions. The labor was donated by the men in the community. Much of the work was done in the month of December which is not only a cold month but our Alaskan days are short then. However, by the help of our portable power plant and a lot of extension cord we "lengthened" our short days. Some of the men came and worked after supper. One Evening enough of the men turned out after supper to put all the sheeting on the roof. New Year's Eve we put on the ceiling. Our building was complete enough to start using it in January and the interior was completed and ready for our dedication service February 16. Rev. Charles Malin of Seward and our conference lay leader Tom Howell took part in the dedication service. The church at Seward presented the Girdwood church a lovely set of offering plates.

The exterior of the church will be completed in the spring after the weather gets better. Our church is 14 by 30 feet and comfortably seats 45 people. Sunday school meets every Sunday morning under the capable leadership of Mrs. Williams. Our worship service is every second Monday evening. Girdwood is one of a series of small churches being built on our circuit.

The Girdwood Church is representative of the kind of work which Arkansas and Louisiana dollars are making possible through the Advance.



Interior of the Girdwood Church with Rev. Charles Malin of Seward as guest speaker at the dedication service.

as living channels of His redeeming Grace that would touch every man, woman, and child in Alaska at the point of his need. We are "here because of the love of Christ in our hearts for you."

people. An old corner lot was secured in the heart of the city that was anything but an attractive property. Soon afterwards a useful edifice was erected at a cost of approximately \$13,000, \$9,000 of which was provided by the local congregation, and \$4,000 was given by a man as a memorial to his parents.

When the church was completed the donor sent an attractive prefabricated house to Moron.

The pastor has developed a wonderful flower garden which surrounds both the parsonage and the church. He has made the whole property a veritable paradise in the very heart of downtown Moron.

People pause by the fence to admire the lovely flower garden. Beauty and loveliness have come to be accepted as synonyms for the church. It's a marvelous inspiration to see what happens to the tone of living when Christ gets into the midst of people.

There is no indebtedness on these properties. The Church is marching forward at Moron.

Our teachers must be advocates, but they never must be salesmen or propagandists. The very existence of democratic schools depends on that distinction.—Alexander Mecklejohn, *High Points*

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE WEDDING of Miss Chloe Goodloe, daughter of Dr. and Mrs. W. Henry Goodloe of Fort Smith, and William Joseph Lawson was solemnized in the First Methodist Church of Fort Smith on Saturday, April 4, at 3:00 p. m.

THE GROUND-BREAKING CEREMONY for the new educational building at Gardner Memorial Church, North Little Rock, was held at 11:45 a. m. on Easter Sunday. Rev. Irl Bridenthal is pastor.

REV. JOHN A. WOMACK of Jonesboro was the speaker for the sunrise Easter service which was sponsored by the Methodist Youth Fellowship and was held at 5:45 at Huntington Avenue Church.

DR. CARL R. RENG, president of Arkansas State College, was guest speaker at the meeting of the Methodist Men of the Methodist Church of Manila on Wednesday, April 1, at 7:30 p. m. Rev. N. Lee Cate is pastor at Manila.

THE METHODIST MEN'S CLUB of Grand Avenue Church, Fort Smith, under the direction of its president, Charles Cowne, reports a fine time spent at Shore's Lake Camp on the weekend of March 22. Rev. Charles B. Wyatt is pastor of Grand Avenue Church.

REV. S. B. WILFORD, pastor of the First Methodist Church, Paragould, held special services in that church from March 22 through March 28 on the theme "This is Our Faith." W. F. Munday of Memphis, Tennessee, was in charge of the music.

THE CHANCEL CHOIR of Central Methodist Church, Fayetteville, presented that cantata, "My Heart is Glad" by David W. Thornton, on Sunday evening, March 29. Mrs. Margaret O'Malley directed with Mrs. Margaret Simpson at the organ.

DR. MATT L. ELLIS, president of Hendrix College, Conway, will be the guest speaker at the annual meeting of the Four-Square Bible Class of the First Methodist Church, Shreveport, La., on April 16. The meeting will be held in the Sam K. Baird hall of the church.

THE WORLD FRIENDSHIP GROUP of girls of the Searcy Methodist Youth Fellowship gave a program and sacrificial breakfast on Saturday before Easter. The offering will go to the church's Advance Special for India. Mrs. Albert Yarnell is counselor.

PRE-EASTER SERVICES were held each day during Holy Week at the Methodist Church in Searcy. The pastors, Rev. Lloyd M. Conyers and Rev. Jefferson Sherman, brought messages each evening with a candlelight Communion service being held on Friday evening.

MABELVALE METHODIST CHURCH, Rev. M. O. C. Birdwell, pastor, reports an overflow crowd on Easter Sunday. There were fifteen additions to the church on profession of faith and five infants were baptized. A cantata was presented at the evening service under the direction of Mrs. R. R. Henderson.

THE HENDRIX COLLEGE CHOIR will sing at the morning service of the Methodist Church of Russellville on Sunday, April 12. Following the worship service, the members of the college group will be guests of the members of the congregation for the noon meal. Rev. Harold Eggersperger is pastor.

WORD comes of the death of Rev. L. E. Mann in Lexington, Kentucky, on Tuesday, March 3. Brother Mann was a member of the North Arkansas Conference, retiring in 1942 after 29 years of service. He served a number of charges in Arkansas, his last appointment being at Kensett.

TWO YOUNG MEN, Robert E. Harris and Eldwin J. Bruner, members of the Elaine Church who were recently recommended for license to

preach, preached on the Elaine Charge on Easter morning. Eldwin preached at Mellwood at 9:30 and Robert preached at Wabash at 10:00. The pastor, Rev. Glenn Bruner, preached at Elaine.

OPENING SERVICES were held in the new Methodist Church at Waltreak on Sunday, March 22, when services were conducted by Rev. Robert Bearden, district superintendent of the Conway District, and the pastor, Rev. J. G. Greening. Formal dedication services for the new \$40,000 building are expected to be held this summer.

HOLY WEEK services were held at the Pulaski Heights Methodist Church, Little Rock, with the pastor, Rev. J. Kenneth Shamblin, speaking on "A Festival of Faith." A communion service was held on Thursday evening when more than fifty children and young people who joined the church on Palm Sunday took their first communion.

THE METHODIST MEN of the First Methodist Church, Searcy, at a recent meeting presented all past presidents with pins, and honored birthdays of the month. Rev. C. Norman Guice of Conway presented the pins with appropriate remarks for each one and brought the message of the evening. Dallas Stewart is chairman of the organization.

THE WEDDING of Norma Louise Stewart of Shreveport and Rev. Jack Stroud Winegeart of Fayetteville, Arkansas, was solemnized on Friday evening, March 27, in the First Methodist Church, Shreveport, Dr. D. L. Dykes, pastor of Central Methodist Church, Fayetteville, Arkansas performing the ceremony. Mrs. Winegeart has served as secretary of First Church, Shreveport, and Mr. Winegeart is associate pastor of Central Church, Fayetteville. The couple will be at home in Fayetteville.

REV. A. H. DULANEY of Conway preached at the Rose City Methodist Church on Easter Sunday in the absence of the pastor, Rev. W. V. Walthall, who is ill in the Baptist Hospital, Little Rock. At the close of his Easter message, a group of adults was received into the church and an infant and a youth were baptized. The service closed with the Communion of the Lord's Supper. Services are being held in the Y. M. C. A. building until the new church is built.

MRS. J. W. WILLOUGHBY, SR., of McGehee has been honored by the GROW Class of the McGehee Methodist Church in that the class has voted to change its name to the Viola Willoughby Class. Mrs. Willoughby was the first and is the only teacher that the forty-three year old class has had. The class was organized in 1909 when it took its name which meant "Go Right On Working." The class has at present thirty-one members on its roll.

DR. FRED G. ROEBUCK, pastor of the First Methodist Church, Fort Smith, reports an attendance of 2124 at the three worship services on Easter Sunday. The Sunday School attendance was 1555. There has been an average of 1105 a Sunday for the Conference year. Twenty members were received on Easter Sunday and forty-nine on Palm Sunday. On Easter Sunday \$1977.00 was raised for the Mission Easter Special.

REV. BARRY BAILEY, pastor at Rison, was the guest preacher at Carr Memorial Methodist Church in Holy Week services beginning on Palm Sunday. A service was held each evening when visitation teams went out to call on prospects for church membership. There were thirty-one additions to the church, twenty-three on profession of faith. There was a capacity attendance on Easter Sunday with a record attendance of 240 in Sunday School. Dr. Clem Baker is pastor.

FOLLOWING the worship service on Sunday evening, March 8, the members of the Elaine Charge were invited to the parsonage to see the work which had been done by the parsonage

committee. The walls and ceilings have been refinished with sheetrock and Celo-tex in all rooms except the kitchen and breakfast rooms. These have been repapered. A concrete front porch and a new garage and storeroom have been added. This work has been done over a two-year period with all the churches cooperating. More than \$2500 has been spent on the parsonage property. Rev. Glenn Bruner is pastor.

THE OFFICIAL BOARD of the First Methodist Church, Monticello, accepted a report of its special Finance and Building Committee on Tuesday, March 23, "that Easter Sunday shall be the last worship service day in the old sanctuary and that immediately after Easter work will start on removing the old building and clearing the ground to start work on the new sanctuary." The new sanctuary will tend towards the Gothic pattern and form an ell with the education building. It will be forty feet in width and one hundred thirty-two feet in length with a tower entrance to both buildings which will rise more than sixty feet above the street level. Rev. Roland E. Darrow is pastor.

BOARD OF EDUCATION ELECTS NEW STAFF MEMBERS

The Board of Education, in session in Nashville, Tennessee, April 6, elected the following new staff members:

Dr. Gerald O. McCulloh, professor of systematic theology at Garrett Biblical Institute, Evanston, Ill., since 1946, will assume the post as director of a new department of Theological Schools. He will serve as a liaison officer between the board and the Methodist Church's ten theological schools, and will be in charge of promoting theological education in the church at large. His appointment becomes effective in July.

Rev. R. Delbert Byrum, Murphy, N. C., will serve in the Department of Leadership Education and will have administrative responsibility for Methodist leadership training schools at the conference, district, community and local church level. He will also be responsible for the certification of deans of the schools. Mr. Byrum has been pastor of the First Methodist Church in Murphy since 1949. He will assume his new post on April 15.

Dr. Charles M. Laymon, Columbus, Ohio, has been named editor of Methodist Church School adult publications. He will have administrative responsibility for the adult curriculum, including the periodicals, *Adult Student*, *Adult Teacher*, *Wesley Quarterly*, and *Bible Lessons for Adults*. Dr. Laymon has been pastor of Indianola Methodist Church, Columbus, since 1950. He will come to the Board on June 15.

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Complimentary.
Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS
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OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA
COMMISSIONERS:
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendimann, Arthur Terry, Aubrey G. Walton, Burney Wilson.
Louisiana Conference—R. R. Branton, J. N. Fomby, George Ivey, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.
When asking for change of address, please include charge key number, former address, new address and name of pastor.
Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

EASTER

The Easter news started in a garden. Three sorrowing women had slipped through the shadowy streets of early morning to pay their respects at the tomb of their beloved Leader, who had been crucified two days before.



Finding the stone rolled away, they ran to tell Peter who came rushing to the grave and found it empty. Bewildered, Peter and the disciples departed.

But Mary stood without the sepulchre weeping. There appeared to her a Presence, which at first she did not recognize. As she beheld Him, she became convinced and cried, "Master!"

That same evening two disciples were departing from Jerusalem. They were in deep depression. Their leader had been crucified. Their enterprise had collapsed. As they walked along, a Presence drew near, and began to throw Scriptural light on the events which had happened. Their hearts became strangely warm. As this Mysterious Presence tarried with them for the breaking of bread, they recognized His as their Risen Lord.

The Fourth Gospel records a third appearance that evening to the disciples. But the Easter drama of that first day had only a few scenes and only a few characters.

Six weeks passed. Such a period is a pretty fair time to test a false report. If the Resurrection accounts had been mere ghost stories, they would probably have lost their exciting interest after six weeks. Furthermore, ghost stories beget fear rather than courage in those who believe them.

But the reports of the Resurrection had changed the frightened disciples into brave spokesmen. And on the day of Pentecost they were gathered to celebrate their Hebrew festival. Then something happened. They became so imbued with spiritual power that they were able to speak and think way beyond themselves. The outsiders who heard them were amazed.

Then Peter stood up and stirringly reminded the crowd of the ancient prophecies about God pouring out His spirit upon His people. This which they saw was a fulfillment of prophecy, brought to its climax by the crucifixion of Christ, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it."

Such is the conviction which crystallized from the reports of Easter and the events that followed. However hard it may be to explain the Easter accounts, the historical fact is that Christ had become more of a power in Jerusalem on Pentecost, six weeks after His death, than He was on Palm Sunday. The Temple authorities could not hold Him down. Pilate could not hold Him down. "Death could not hold Him." This is the Easter assertion.

Death could not hold Jesus Christ, because He was too great for the grave in mind, in character, in love.

Some people assume that it is a sign of selfishness to crave life beyond the grave. Not so. It is love that calls most loudly for continuing life. A man may be brave enough to face his own extinction without tears, but what about the loss of loved ones?

A man of honest doubts might stand beside the deathbed of his beloved and say, "For all I know, this is the end of you, my dear." But what would you call a man who could stand there and say: "For all I know or care, this is the end of you?" We would call such a fellow a despicable cad.

When Thomas Jefferson was dying, he told his daughter Martha that he had left in a drawer something for her to read when he was gone. This is what he had written: "On that shore which shall crown all my hopes, or

Increase In Home Drinking

ACCORDING to an article in a recent issue of a nationally circulated newspaper, Wall Street Journal, the amount of alcoholic beverages consumed in homes has increased a considerable extent while that being consumed in cocktail lounges and barrooms has decreased somewhat proportionally. This trend has been noted now for several months and those making the study which resulted in this finding believe that increased home consumption is explained at least in part by the introduction of television. More people are spending more and more time at home evenings watching television. Liquor and beer sales in liquor and grocery stores are at an all time high. Tavern operators report that their sales are down.

It is interesting to remember that when television first appeared on the American scene that tavern keepers and cocktail lounges were quick to install sets to lure prospective customers in for a drink. No doubt many a confirmed drinker today got his or her start in drinking while watching television in a cocktail room. Now many of those same persons have their own sets and many of them prefer to down their drinks at home and watch their own television.

But before anyone feels too sorry for the saloon keeper for losing out on a lucrative business, it might be better to pity the American home and what may happen to it now that the consumption of alcoholic beverages there is greater than ever before. This could very well become one of the greatest threats to the stability of home life in our country. Indeed, there are many who would make that declaration today.

There are many threats to the stability of home life. It has been said many times that America will remain strong and secure just as long as American families are strong and secure. Destroy the family and the nation will undoubtedly be weakened beyond repair. Tomorrow and the years ahead depend in a large measure upon the character of the children that are being brought up in American homes. When more and more American children are introduced to alcoholic beverages right in the very living room of their own homes it is difficult to see how the future of the American family can be secure.

drown all my cares, I hope to meet two seraphs, long vanished, my beloved wife and my daughter Maria."

Look at any great man. What is the most important feature about him? Not the strength or beauty of his body, not the brilliance of his mind, but the quality of his character.

The building of character persists through a whole life time. The exercise and discipline of youth, the struggles, disappointments and successes of maturity, the tranquillity of age—all these go into the developing of character.

Having spent three score years and more in the process, will the Creator then toss him to the void and rubbish? What an infinite waste of work! It would be as senseless as for Michelangelo to burn the Sistine chapel after he had toiled through the years to adorn it. Our Heavenly Father has made us hungry for eternal life. Easter assures us that He will not starve us to death.

ADVANCE FOR CHRIST NOT A PROGRAM BUT A POLICY

(Continued from page 1)

of Christ can flow to the needy world be opened. Every Advance Special is an open channel and the church must see and understand."

The Division of Foreign Missions of the Mission Board received more than \$8,000,000 through Advance Specials during the last quadrennium. It is not difficult to see that it would be necessary to make disastrous adjustments in our foreign mission program if the income from this source were discontinued. In the present world situation, our mission program must be advancing rather than retreating.

LESS APPREHENSION—MORE EXPECTATION

(Continued from page 1)

gotten a black eye or a stab in the back, with the overall result being that the last state became worse than the first. About the only consolation which the free world has been able to get out of these experiences is the knowledge that future history will record that every honorable means for settling international difficulties were explored by the free people of the world. Of course, it is not impossible that the western world will get its nose bloodied again as it tries to work out by pacific means differences between the people who live on either side of the Iron Curtain.

But we much prefer to hope, and even be-

lieve, that the day is about to dawn when the clash between ideologies will cease to be on and above places like Old Baldy and Heartbreak Ridge in Korea and will rather taken the form of peace offensives which would seek to enlist followings by more constructive methods.

QUAKERS BLAME DRINKING FOR DIVORCES, AUTO ACCIDENTS

Philadelphia—(RNS)—A report presented to the 273rd Philadelphia Yearly Meeting of Friends blamed drinking for a about half the divorces and half the serious automobile accidents in the country.

"The public needs to think objectively about the drinking of beverage alcohol," the Quaker body was advised by its Temperance Committee.

"There are an estimated 7,000,000 excessive drinkers, of whom more than one-half are alcoholics, in the United States," the report states. "We spend more for alcohol than we do for our educational and religious institutions. This situation arises out of ignorance, indifference and a materialistic philosophy."

REPORT TITO TO SOFTEN ATTITUDE TOWARD CATHOLIC CHURCH

London—(RNS)—President Tito of Yugoslavia told British government officials during his six-day visit here that he intended to soften

his attitude toward the Roman Catholic Church, well-informed sources said here.

Marshal Tito is understood to have said that he would permit the re-opening of Church schools under State supervision and would return some confiscated Church property to provide income for the schools.

The Yugoslav leader, it was said, revealed his intention to liberalize the regime's church policies voluntarily and not as a result of any pressure from Prime Minister Winston Churchill or Foreign Secretary Anthony Eden.

Shortly before his departure, President Tito met with a number of Conservative leaders of Parliament. An account of the discussion was furnished by Peter Smithers, Conservative Member for Winchester. Mr. Smithers said:

"The point of view put to Marshal Tito was this: Though we do not pretend to interfere in the internal affairs of another country, we do tremendously value the international ties of Christianity, whether they be Catholic or Protestant, Methodist or any type of Church.

"It is a concept of Christianity we hold to be of great importance. Marshal Tito has thrown in his lot closely with the free world of the West, and I asked him to bear in mind that this is something vital to our free world and that we must be concerned with the treatment of our fellow Christians in his country.

Spring And Easter Bring Thoughts About The
Age-Old Subject of Immortality. In the Post-
Easter Season Think Again Concerning

Our Faith In Immortality

By GEORGE WAYNE MARTIN, Student

Perkins School of Theology, Southern Methodist University



WHEN death was approaching Victor Hugo, he said, "Winter is on my head but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come. For half a century I have been writing my thoughts in prose and verse; but I feel that I have not said one-thousandth part of what is in me. When I have gone down to the grave I shall have ended my days' work; but another day will begin the next morning. Life closes in the twilight but opens with the dawn."

Probably there are none of us but what have stood by the side of a deceased loved one and in our loss asked this question, "If a man die shall he live again?" In those moments we are brought to face one of the mysterious and difficult elements of the Christian faith. Our faith in immortality is not based on something visible or measurable, but is founded on a trust that if it is true, we have everything to gain and nothing to lose. To be a true follower of Christ, we cannot be one who expels a belief in a life after death. It is true that we do not know all there is to know about it, but we dare not disbelieve in immortality simply because we do not understand all that we would like to about it. A criminal is convicted—not because someone saw him commit the crime but because of the dependable suppositions. No one denies the devastating power of cancer because they haven't seen the sore as it seeks to devour what it may. One would be foolish to throw out faith and appreciation of electricity simply because he cannot see the current as it passes through the small but powerful wires. We shall not disbelieve in the "good life" just because we do not understand logically all that we would like to know.

To have hope and confidence is to give one a direction in life. To toss aside a belief in immortality is to leave one in the same condition in which a certain infidel was found. When he died the best attention was given to his burial. A beautiful coffin, a lovely collection of flowers, and a most attractive suit of clothes. When the people were passing by viewing the remains, a friend of the infidel chuckled. With inquisitive eyes those standing near looked at him. Again he chuckled and said "Ole John's all dressed up with nowhere to go." Without an immortal hope, we dress ourselves in the most glaring fashion only to fool ourselves in our future destiny.

The life to come is not mere continued existence after death, but is a relationship with God here and now. The words of Jesus, "The kingdom is within you," come to have infinite meaning when we look at eternal life through these eyes. The grounds for our belief in immortality lie partly in the nature of God. Our belief in the nature of God is a much better assurance of Man's destiny than Man's being is a sure evidence of God's reality. Our belief in God assures us that truth, love, righteousness, friends, and all the good things of life are all secure now but that they show evidence of a much greater stability for the future life.

We need not argue the matter of the reality of God—Jesus did not! The Bible does not! We need only to face some of the ways God has made and continues to make himself known to man. With one God steps out of a beautiful sunset and walks in sweet communion. Who can possibly estimate accurately the number of people who have faced God yonder on Mt. Sequoyah in western Arkansas through the effects of a sunset as it touched a cross symbolic of sacrifice and dedication. This has been the battleground for a great number of noble decisions for the kingdom of God.

To another, God speaks through the loveliness of flowers. This person is able to compare the beauty of the life of one committed to God to that of a beautiful rose or to some other charming flower. Others meet God while fishing, hiking, or possibly wandering through the paths of some lonely forest. The poet did truly strike a vein of truth that said, "God works in mysterious ways his wonders to perform." But the most outstanding way and the one with the most undeniable effects is to meet God in Christ Jesus. We see in him all that we can ever hope to be . . . lover, forgiver, Saviour, conquerer. Even "from everlasting to everlasting" he is our friend . . . "the same yesterday, today, and forever." God will be the last Being that will cease to exist and one committed to God will stay up as long as God stays up.

Another stone is added to our foundation for belief in immortality. It comes from the idea of the nature of man. Bishop Hazen G. Werner of The Methodist Church says that the nature of personality is potential—at birth a person is neither a condemned sinner nor a guaranteed saint, but as he matures he faces many questions, three of which I would like to mention. "Where did I come from?" is the first. To this we respond with the age old answer, but the only satisfactory one, God. Then comes the question, What

is man? And here we face four answers: Science says that he is a complicated machine with a nervous system having stimuli and responding to that stimuli. To the scientist man is a biological case susceptible to some force like Communism. Philosophy says that man is a thinking animal whose chief distinction from all other animals is his ability to reason. Morality attempts the conquest and says that man is a creature surrounded with a list of do's and don'ts. His relation with his fellows makes it necessary for this to be so. His sins hurt his neighbors and his good helps them. The fourth answer comes from religion which says that man is a focal point of a physical body, a thinking mind, and a set of ethical principles, but whose chief characteristic lies in his ability to worship, love and aspire.

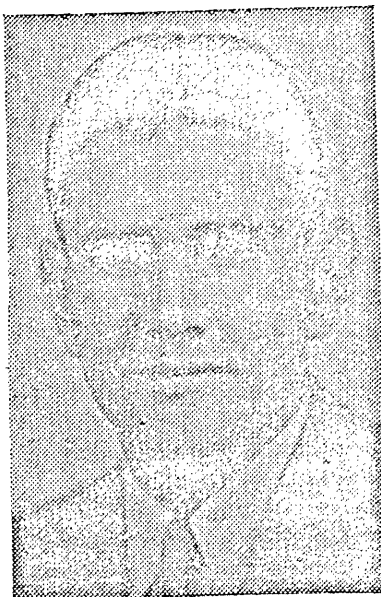
Man honors himself by claiming that he has been fashioned in the image of God. This image he has tended to shape out of his every day experience. But to arrive at a more suitable definition and idea we do so through the negative way—by saying what God's image is not. It is not the physical; if so, is God tall or short? blonde or brunette? handsome or ugly? male or female? So our physical image of God is too unsatisfactory. We find our greatest thrill in discovering him as a loving, intelligent will who forgives, yet is firm; who loves, yet expects strict obedience of his followers; who grants mercy but who also places a high price of self-denial for eternal goodness.

Where am I going? is another question that receives considerable attention from the mind of man. This idea that he ceases to exist when he goes to the grave is both uncomfortable and displeasing. Man is more than a blade of grass which "today is and tomorrow is cast into an oven." He is more than a mere plaything in the hand of fate. He is the supreme creation of God's hands, and the highest form of God's creation is a creature who can enter into fellowship with God, can share his spirit, can know his high ends, and work with him. To use a direct quotation from du Nouy's HUMAN DESTINY is to accept help on this point. "Man is a son of God in the making. His great goal if he attains, his greater condemnation if he fails."

Our rational universe lays another stone in our foundation for belief in immortality. A dependable universe must not only create values; it must preserve them. And values live only in personal beings, in beings that can see beauty, and know truth, and achieve goodness in character and life. The universe has a moral order that gives us a knowledge of higher and lower values. The conviction of these higher values testify to a life beyond this.

The virtues accessible to man become meaningful to him only when he deliberately identifies himself with them. "Men become certain of life only by entering into it," says Dr. Harris F. Rall in his book, A FAITH FOR TODAY. Just as life is not something to be explained but to be lived, so faith in immortality becomes meaningful when one is willing to shed his cloak of doubt and questions and live it through faith.

(Continued on page 7)



GEORGE WAYNE MARTIN

CONGRESS GETS BILL FOR CLERGY SOCIAL SECURITY

Washington, D. C.—Legislation extending social security coverage on a voluntary basis to clergymen has been introduced in the House by Rep. Robert W. Kean (R., N.J.).

Mr. Kean's bill, H.R. 3608, is an omnibus measure that would provide social security for 10,000,000 more workers in the United States.

Since the beginning of the Social Security system in 1937, ordained ministers have been barred from participation because some religious groups have contended it would violate the principle of Church-State separation.

Until 1950, lay employees of churches and religious organizations also were excluded from social security coverage. That year, however, coverage was extended to lay employees of non-profit organizations, including church groups, provided two-thirds of the employees of a given group or institution requested such coverage.

The Kean bill would extend coverage to clergymen on the same basis. It would operate as follows:

The coverage would first have to be offered to the clergymen by the religious body which employs them. A petition for waiver of ministerial exemption would then have to be endorsed by at least two-thirds of all the clergymen employed by that religious body. When such endorsement had been attained, those who desired coverage would come under the Act. Clergymen who did not want social security coverage would continue to be exempted.

However, as in the case of lay workers, all new employees of the religious body that had attained a two-thirds endorsement (i.e., all new ministers ordained or licensed) would automatically be subject to social security coverage.

The bill would leave it up to each Church to decide what unit it deemed appropriate to designate as the "employing body."

Ministers would constitute a separate category for social security purposes under the Kean bill. This provision would particularly affect those ordained clergymen who are

on the faculties of schools, or employed by non-profit organizations other than church bodies.

The clergy on these staffs would constitute a separate unit, and if two thirds signed the exemption waiver, it would become effective. If coverage was elected, all clergymen who might subsequently be employed by that organization would come under social security automatically.

If approved by this session of Congress, the Kean bill would become effective January 1, 1954. However, observers here believe that although Mr. Kean's bill has the backing of the Administration, prospects for early passage are not bright.

BOOKLET ON CARE OF CHURCH PROPERTY PUBLISHED

The Building and Care of Methodist Church Property, by Dr. B. P. Murphy, Louisville, Ky., executive

secretary of the Section of Church Extension, Division of National Missions, of the Methodist Church, is available in a new and enlarged edition.

The 64-page booklet deals with practical aspects of local church building and management. Included in the treatment of Methodist policy in church building programs and the care of church property is the new legislation from the 1952 Discipline. There are chapters on "Good Church Housekeeping" and "Guidance Materials on Building Projects."

"It outlines time-tested procedures for holding real estate, for architectural counseling, for sound financing, and for adequate care of property," Dr. Earl R. Brown, general executive secretary of the Division of National Missions, says in the introduction to the book.

Architectural errors, improper titles to real estate, and unsound financial plans are not easily remedied when a program of expansion is launched. Dr. Brown warns. "This book is designed to assist pastors and congregations in avoiding mistakes frequently made in the past."

"Many of the procedures discussed are part of the law of the Church. However, the Discipline is not always an easy book to follow because of the interrelation of the subjects presented. This book has gathered all the relevant materials to present the logical steps from the purchasing of the land to the completion of the well-built, soundly financed church structure," Dr. Brown says.

Single copies may be obtained without cost from the Office of the General Executive Secretary, Division of National Missions, Methodist Board of Missions 150 Fifth Avenue, New York 11, N.Y.

METHODIST MISSIONARY COMMEMORATED BY STATUE IN NATION'S CAPITOL

Top level officials of church and state on February 14, joined to dedicate a permanent memorial under the Capitol dome in Washington to the Rev. Jason Lee (1803-45), pioneer Methodist missionary and colonizer of the Oregon Country.

The bronze monument, modeled by A. Phimister Proctor and Clifford M. Proctor, shows the full figure of the rugged, bearded pioneer preacher.

The statue, unveiled by Bishop G. Bromley Oxnam, was presented in behalf of the State of Oregon by its former governor, now Secretary of the Interior Douglas McKay. Vice President Richard M. Nixon formally received the gift in the name of the United States. The invocation was by the chaplain of the Senate, the Rev. Dr. Frederick Brown Harris, minister of Foundry Methodist Church, Washington.

Summarizing the accomplishments of Jason Lee in an address delivered at the dedication, Dr. G. Herbert Smith, president of Willamette University, Salem, Oregon, said: "Jason Lee was the first missionary to enter the Oregon Country. He established the first American settlement in Oregon and led in the formation of local government. He introduced the basis of sound economic life and established the first university west of Missouri."

"His was the statesman's vision of Oregon's value to the Union and its future role as an American state. He carried the first memorial to Congress petitioning the extension of American jurisdiction over the Oregon Country."

OUR FAITH IN IMMORTALITY

(Continued from page 6)

There is no completely satisfying picture of this new life given us in the Bible, but as we look at Jesus and read the account of John in Revelation we face something that is clear enough to demand our faith. The nature of this immortal life has charmed the emotions of people from the very beginning of faith in it. John uses a negative picture to imbed its reality upon the heart of men. He says that it will be a life in which night disappears. Night as it is used in the scripture comes to mean a symbol of inward darkness, distress, uncertainty, and evil. When we check our Biblical record and see the things that happened under the wings of "night", we cannot help but say "Thank God" that in the New Jerusalem all of this will be done away with. It was during a night that Jacob fought his threatening battle with the angels; Belshazzar saw the hand-writing on the wall and saw his kingdom tumble before his very eyes; Peter went out and denied his Lord.

Time prohibits me from mentioning the innumerable nights when "kingdoms of the heart" have been destroyed. Think of the theft, murders, drunkenness, immorality, and numerous other sins that have conquered the kingdoms of the souls of men at night. But John says that in heaven "night will be no more."

Another thing left out of the immortal life is sorrow. "God shall wipe all tears from their eyes." What a glorious thought to conceive of this. The most tender moments in the life of Jesus were those in which he wiped the tears from the eyes of people and healed their broken hearts: the woman who washed his feet with the tears of her eyes and dried them with the hair of her head; Mary and Martha who wept when Lazarus died; Mary, the Magdalene, who was disappointed at the empty tomb. The lives of these who were touched by the cleansing and healing power of Jesus could encourage us to live with faith in the life beyond the grave.

There is to be no more sin! The only thing

that has made the demand for devout Christians so great is sin. Oh, how many different ways it will express lively: personal and social—inward and outward. There is to be no more death! The pale horse and his rider will have made their last call. Death literally means separation and this will all have come to an end and replaced with an eternal "communion of the saints."

I would like to express my own personal creed about my faith in immortality. "I believe in the 'life everlasting' because the life of Jesus very clearly points to such a reality. I believe that Death is the means whereby we are set free from the limitations of the body to completely realize the full and unlimited meaning of the Christian Hope. I believe that this hope comes from the nature of God, is expressed through the life and teachings of Jesus, and finds lodging and response in a faithful soul. I believe that the realization of this Christian Hope will bring us to a fellowship in which we will experience "communion of the saints" both here and forever."

NEW YORK BISHOP APPRAISES PROPOSED INVESTIGATIONS

Bishop Frederick B. Newell of New York who administers 1271 Methodist churches in parts of four states, has made the following comment on the situation growing out of Representative Velde's proposal to investigate the churches in connection with his committee's search for Communists.

"Certainly the Church has nothing to fear from any Congressional investigation.

"Since it exists for the sole purpose of propagating a faith which Communists renounce, the Church cannot seriously be regarded by any sane mind as a haven for godless Marxists.

"Certainly Congressional investigations can be approved if their purpose is to obtain information upon which to base legislation and if they are carried out in conformity to our democratic principles of protection of the accused until proved guilty. Investigations certainly must be condemned however, as being both unAmerican

and futile in accomplishing their purposes if the methods descend to the dictator's pattern of justice.

"We believe there is an element of cruelty, if not sadism, in the makeup of anyone, whether in high position or low, who deliberately and groundlessly raises doubts in the minds of church people about the integrity, the loyalty and the patriotism of their spiritual leaders."

INDIANA RESTAURANTS HAVE PRAYER CARDS

Indianapolis—(RNS)—Many Indiana restaurants now have prayer cards on the table for grace at meals, according to Dr. Amos L. Boren, Indiana department chaplain of the American Legion.

The Indiana Legion is seeking, as a part of the Legion's national "Back to God" movement, to put such cards in all eating places of the state. The cards have five prayers, written by Roman Catholics, Jewish, Methodist, Lutheran and Episcopal clergymen, along with the suggestion that customers use one of the prayers before eating.

After the cards were distributed to all the 1300 Legion posts in the state, Dr. Boren said he had written a follow-up letter to post commanders, emphasizing the desirability of contacting all restaurants about them.

A total of 23,000 cards have been sent to posts, Dr. Boren said. He said it is not yet possible to know how many actually are in the restaurants, but he was certain that "many" eating places have them on the tables.

At least five Indianapolis restaurants, including one of the city's largest, are using the cards, an informal check revealed.

In Providence, R. I., a poll of the Brown University class of '42 revealed that graduates with a C average are now earning more money yearly than graduates with a B average.—John A. Toomey, America

NORTH ARKANSAS CONFERENCE NOTES

By Ira-A. Brumley

Older Adult Assembly

Again this year there is to be a State Older Adult Assembly for persons of Methodist Churches. This assembly is for persons who have passed their 65th birthday.

June 29-July 2 is the date. Hendrix College is the place.

Two successful assemblies have proven the worth of this type of assembly.

Local churches should begin now to plan to have one or more older adults in this assembly.

Since we can provide for only about sixty persons from the entire state it is important that persons desiring to attend make their desire known early.

Rev. I. L. Claud will be Director again this year.

Register For Youth Assembly

The first application for a place in the Conference-wide Youth Assembly was received on April 1, and it was no April Fool stunt. It was real.

The assembly is to be held on Hendrix campus, June 2-6.

The plan this year is to have all the study program built around a study of Christian Stewardship. The morning devotional will be centered in this with the message a Stewardship message. This is to be followed with discussion groups on Stewardship.

The afternoon program will be centered around the MYF program plans.

The evenings will be for inspiration and fellowship.

Rev. Robert E. L. Bearden, District Superintendent of the Conway District, is to be the Inspirational Speaker.

Rev. James S. Upton is to be Dean of the Assembly.

Since there is to be limited space it is important that those who desire to attend make their applications early.

Do not register unless you plan to be present until the close on Saturday.

Successful Conference Youth Rally

The North Arkansas Conference Youth Rally held March 27, Hendrix College campus was declared by all to be a most successful rally. Bishop Marvin A. Franklin, inspirational speaker, brought a challenging message, which was appreciated by all.

A dinner in honor of Bishop Franklin and for the official group: conference youth council, district superintendents, district directors of youth work, presidents and counselors of sub-district youth work, was held in the small dining room at Hulén Hall at 5:30 p. m., March 27.

The rally began at 7 p. m. with a thirty minute band concert by the Hendrix College band under the leadership of Dr. Ashley R. Coffman, the efficient band director at Hendrix.

Rev. Jim Gossett, Conference President, presided at the meeting.

The following program was carried out: statement by the president; words of welcome by Dr. Matt L. Ellis; announcements by Ira A. Brumley; congregational hymn led

by Frank Warden, Jr.; prayer by James S. Upton; vocal solo, Miss Sarah Workman; scripture reading by Miss Nancy Smith; congregational hymn; and address by Bishop Franklin.

Every section of the conference was represented. The Hendrix College auditorium was well filled, with between 900 and 1,000 persons attending.

The success of the meeting was due to the fine cooperation given by district superintendents, district directors of youth work, pastors, sub-district leaders, and local church leaders.

This program was to get underway our four years of emphasis on youth work in the North Arkansas Conference, which is an emphasis to be made throughout the Methodist Church during these four years. Such rallies will be held in many of the Annual Conferences within the next six months.

This rally indicated what can be done in youth work. We hope this is an indication of the renewed interest on the part of youth throughout our conference.

Training Program Continues

The formal training program of the Board of Education of the North Arkansas Conference did not stop even for the Easter period. The Lake Street Methodist Church has a school going on that meets each Wednesday night from March 25 to April 22.

The Morrilton Area will begin a three unit training school, April 8, with the following courses:

Teaching Children, Miss Lula Doyle Baird.

Personal Religious Living, Rev. George Stewart.

The Work of the Local Church, Rev. H. J. Couchman.

This school is to run for three Wednesday nights.

The Monette Area is to have a three day school, April 12-14, with four units offered:

Teaching Children, Mrs. W. A. Wooten.

Christian Stewardship (Youth only), Rev. Lee Cate.

Educational Work, Rev. Bennie Jordan.

A Preface to Bible Study, Ira A. Brumley.

The Beebe Area is to have a three unit school, April 15-17, with the following courses:

Teaching Children, Mrs. W. A. Wooten.

The Methodist Youth Fellowship, Mrs. C. B. Nelson.

A Preface to Bible Study, Ira A. Brumley.

The Russellville Area is to have a three unit school, April 19-21, with the following courses being offered:

Teaching Children, Mrs. W. A. Wooten.

The Methodist Youth Fellowship, Miss Willie Frances Coleman.

A Preface to Bible Study, Rev. Ralph Hillis.

There is to be a one unit school at Clinton, April 22-24, for the sub-district composed of Van Buren County churches and Searcy County churches, offering the course on The Methodist Youth Fellowship, Miss Willie Frances Coleman as leader.

GUIDE FOR TEACHING THE BIBLE TO CHILDREN

Nashville, Tenn.—At last parents and church school workers with children have had prepared for them a brief guide for teaching the Bible to children.

Let the Bible Speak to Children, by Dr. Mary Alice Jones, director of the Department of the Christian Education of Children of the General Board of Education is an illustrated and very readable booklet now available from the Methodist Publishing House at 20 cents a copy.

It is pointed out in this booklet that through the years there have been attempts to provide ethical guidance for the ongoing experiences of growing persons without making known the gospel which the Bible alone sets forth, and vice versa. But Christian education leaders know now that both must be done at the same time. With great skill Dr. Jones shows how to do this.

Let the Bible Speak to Children is limited to the nursery through the junior age groups. However, persons ending the reading of the sixteen-page booklet will probably do so with regret that the writer could not continue this guidance through the intermediate age group at least.

This is a profound yet simple piece of writing. While it was written as guidance material for parents and church school leaders of children, the booklet will be of in-

terest to the general reader in as much as he, too, will receive guidance as he seeks for confirmation of his Christian faith.

VACATION CHURCH SCHOOL INSTITUTES

Little Rock District Institute

An institute for the Little Rock District will be held at First Methodist Church (rather than Asbury as was first reported) April 16th. The institute will begin at 10:00 a. m. and will close promptly at 2:30 p. m., with a school girl lunch at noon. Listed below are the units of study that will be given and the leaders for each group:

Kindergarten, My Home and Family, Mrs. W. F. Bates; Primary, Outdoors in Palestine and Child Life in Bible Times, Mrs. L. C. Thompson; Junior, Learning to Know the Bible, Mrs. Herbert Monday; Intermediate, Exploring the Bible with Intermediates, Mrs. V. B. Story.

Pine Bluff District

There will be two institutes in the Pine Bluff District, the first will be held at First Church, Stuttgart, on April 13th, Monday. The second institute will be at Lakeside, Pine Bluff on April 14th. The following leaders will be in charge of both institutes:

Kindergarten, Mrs. J. L. Yates; Primary, Mrs. Ralph Bonar; Junior, Mrs. Edward Vinson.

Hope District

Mrs. John Rushing will be in charge of the district-wide institute which will be held at DeQueen on April 16th. The institute will begin at 10:00 a. m. with a school girl lunch at noon and closing about 2:30 p. m. The following persons will serve as leaders for the various age groups:

Kindergarten, Mrs. George Murphy; Primary, Mrs. James McLarty; Junior, Mrs. J. W. Perkins.

In connection with the institute on Vacation School work, there will also be an institute for Nursery workers, conducted by Miss Evelyn Briant of Hope. This will be an institute on regular Sunday morning work with Nursery children, as children under four are not encouraged to attend the Vacation Schools.

Monticello District

The institute for the Monticello District was the first to be held this year, the date being March 30th. Mrs. M. W. Miller, District Director of Children's Work, was in charge. The institute was one of the best ever held in the district, in attendance, interest and enthusiasm. There were 93 persons attending, representing most of the churches in the district.

The following persons served as leaders for the three age groups:

Kindergarten, Mrs. Herbert Monday; Primary, Mrs. W. F. Bates; Junior, Mrs. J. T. Hemley and Mrs. V. B. Sawyer.

Mrs. J. T. Hemley led in a very helpful worship experience for the whole group in the beginning of the institute. A delicious potluck luncheon was served at noon by the ladies of the Monticello church.—Mrs. W. F. Bates.

CAMPS FOR OLDER ADULTS

Older adults (65 years and older) now have a special summer program available to them through the Methodist Church. This program is suited to their needs and interests. It gives them opportunity to do things in their own way and brings out their most useful talents.

The camp program for older adults includes good fellowship, worship, Bible study, crafts and recreation suited to the abilities of the campers. These camps are rapidly developing in Louisiana.

Four camps are scheduled in Louisiana this summer for older adults as follows:

June 2-5, Caney Lake, for Shreveport District.

June 9-12, Seashore Camp Grounds, for Baton Rouge and New Orleans Districts.

June 9-11, Caney Lake, for Monroe and Ruston Districts.

June 10-12, Camp Brewer, for Alexandria and Lake Charles Districts.

FAY McRAE LIBRARY BUILDING FUND

First Church, Texarkana	\$1.00
First Church, Mena	1.00
Horatio	1.00
Doyle (Hope District)	1.00
College Hill	1.00
Ashdown	3.00
Foreman	1.00

When traveling, if you see something on the road, be careful, but if you don't see anything, be even more careful. — Miguel Zamacois (Quote translation)

OXNAM SAYS CHURCH HAS NO COMMUNISTS

METHODIST BISHOP G. BROMLEY OXNAM of Washington, D. C., said in a sermon at Harvard University that his Church "has never been infiltrated by Communists."

"I have never met or found one in the Church," he declared. The Methodist Church leader said, however, that Congress has the "right and duty to investigate the churches, and if Communists are found there, they should be found guilty and punished."

Bishop Oxnam took as the text of his sermon the commandment "Thou shalt not bear false witness against thy neighbor."

He said violations of this commandment "are a matter of great national concern."

The bishop referred specifically to a recent statement made in the House by Rep. Donald L. Jackson (R-Calif.), who had denounced him and the Rev. Claude C. Williams, a Presbyterian of Birmingham, Ala., as pro-Communists.

The California Congressman, who asserted there were Communists in the churches, called Bishop Oxnam a man who "serves God on Sunday and the Communist front the balance of the week."

In his sermon, Bishop Oxnam went on to score the procedure of Congressional investigating committees in securing what he called "adverse and untruthful" information in its files.

"Anybody can send in anything he wants against his neighbor to the committee and it goes into the files," he said.

Bishop Oxnam contrasted the methods used by the F. B. I. in gathering information with those used by the Congressional investigating committees.

Unlike the latter, he said, the F. B. I. does its job "thoroughly and does it properly."

Eisenhower Tells Of Bible Reading

President Eisenhower told a Masonic group in Washington that under his mother's direction he read the Bible through twice before he was 18. The delegation from St. John's Lodge, No. 1 of New York City, gave the President a small replica of the Bible which George Washington used when he took the oath of office on April 30, 1789. Through courtesy of the lodge, owner of the original Bible, President Eisenhower also used that Bible when he took the oath of office last Jan. 20. Admiring the small replica, the President told the Masons he would keep it as a family Bible and pass it on to his grandchildren. President Eisenhower also was quoted by the group as saying that he likes the King James version of the

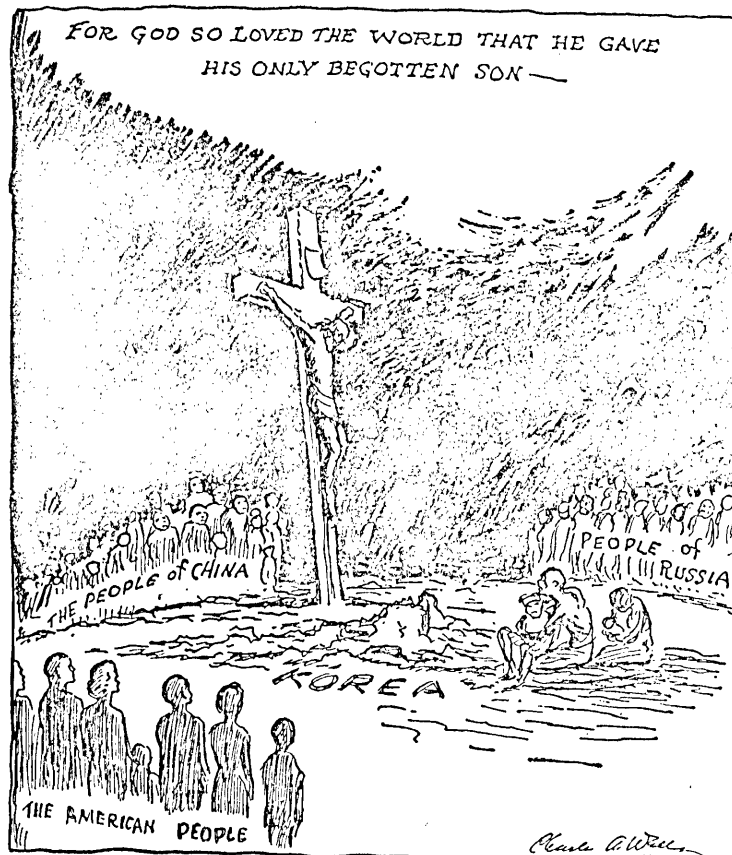
Bible and "doesn't hold too much for the new Revised Standard Version."

Sockman Calls New York 'Graveyard of Preachers'

St. Louis, Mo.—"New York is the graveyard of preachers," says Dr. Ralph W. Sockman, who has been minister of Christ church Methodist New York for 36 years. In an informal talk to St. Louis clergymen, Dr. Sockman recalled many of the New York City preachers who have come and gone during his long pastorate. He became minister of Christ church (then called Madison Avenue Methodist Church), on the Sunday before the United States entered World War I. Previously, he had been associate minister there for two years. It is the only pastorate he has ever held. "New York City is not America," said the Ohio-born clergyman. "So I like to get out into the country and meet the people." Dr. Sockman at 63 had a bit of advice for young preachers: "Try to preach a new sermon on an old text; it will show what has happened to you, how far you have moved. What we usually do is preach an old sermon on a new text."

Congressmen Push Plan For Chapel In Capitol

Sen. A. S. Monroney (D-Okla.) and Rep. Brooks Hays (D-Ark.) have asked colleagues in Congress to support their resolution calling for the establishment of a chapel in the United States Capitol. In a letter which they jointly signed and addressed personally to each of the 531 members of Congress, the two lawmakers said, "The Congress makes provision for the physical needs of its members; why not a place of prayer?" "According to our plan," they said, "the room would be for individual use, and not for assemblies. Only those symbols that express national unity and religious beliefs common to all faiths would be used. We believe that in



ARMY MAKES CHANGES TO SPUR CHAPLAIN RECRUITING

DISCLOSING that the Army has 200 chaplain vacancies unfilled at the present time and that another 200 will occur before the end of 1953, the Pentagon has announced that clergymen may now volunteer for one year of active duty, instead of the previous 17-24 months.

Those who hold company-grade (first lieutenant or captain) commissions in the Army Reserve or National Guard are eligible for the new reduced tour of duty, the Army said. It added that age requirements will be waived for those who apply for such commissions.

Chaplain (Major General) Ivan L. Bennett, Army Chief of Chaplains, pleaded for volunteers to come forward to help maintain morale and high spiritual standards in the armed services.

"I can think of no greater opportunity for a young clergyman today than the chaplaincy," he said. "There he may have a great influence upon our leaders of tomorrow. If we preserve our spiritual strength, we shall preserve our country, regardless of the adversaries we may face. But if we lose our spiritual resources, we are defeated even though we gain military victory."

The new one-year tour of duty is designed to meet the needs of those clergymen who cannot obtain extended leaves of absence from their civilian pastoral work, Chaplain Bennett said. He expressed the hope that denominational authorities will cooperate.

referred to the House Ways and Means Committee. Mr. Mack said that it would equalize the tax burden for ministers. Those who are furnished a parsonage or other living quarters do not presently have to count the rental value as part of their compensation, he said, while those who get a cash allowance for the rental of living quarters do have to include that as taxable income. "This is an obvious inequity," he said, "which particularly affects clergymen who minister to smaller and poorer churches and who are least able to afford it."

WASHINGTON MINISTERS ASK CAPITOL "DRY ZONE"

A resolution calling for a half-mile wide "dry zone" around the United States Capitol was adopted by the Washington Ministerial Union.

The group, representing more than 200 Protestant ministers in the nation's capital, specifically condemning the serving of liquor at the new Capitol Hill Club, a lavish social club established by Republican Congressmen.

They also urged that Republicans drop plans to include a bar in the proposed seven-story office building which will be erected near the Capitol.

The clergymen acted after hearing

Dr. Clinton N. Howard, superintendent of the International Reform Federation, describe as "rum row" a group of restaurants and taverns that now line Independence Avenue across the street from the Library of Congress.

He said that the 14 liquor licenses granted in a single block there is a record for the capital city and perhaps in the nation.

The ministers asked in their resolution that the dignity of the Capitol and the importance of the work and decisions made there be safeguarded by banning the sale of alcohol beverages within one-half mile of the building.

Tenn. Church Leaders Oppose Betting Bill

Strong opposition to a horse race betting bill pending in the Tennessee Senate was voiced by church leaders. The bill would legalize pari-mutuel betting on horse races and would set up a state racing commission. Dr. Prentice A. Pugh, president of the Nashville Pastors' Association, said, "It's wrong to legalize gambling. I don't believe in encouraging the philosophy of trying to get something for nothing." Dr. John W. Rustin, president of the Nashville Association of Churches, declared: "There is probably gambling generally throughout the state already. But to legalize it is to bring in the respectable element of society which otherwise is comparatively free from this basically wrong practice."

Bill Would Give Tax Relief To Ministers

Legislation to permit ministers to deduct from their income tax returns money paid to them in lieu of living quarters has been introduced in the House by Rep. Peter F. Mack, Jr. (D-Ill.). The bill, H. R. 4275, was

CURRENT NEWS IN ARKANSAS METHODISM

United Evangelistic Mission, Little Rock District

A United Evangelistic Mission, climaxing with a mass rally at Robinson Auditorium, will be conducted in the Methodist churches of the Little Rock District April 17-26.

Speaker for the rally on April 26 will be Bishop Bascom Watts, one of two native Arkansans consecrated to the episcopacy. He served as pastor of First church, Little Rock, from 1936 to 1939.

Other denominational leaders scheduled to participate in the campaign are Dr. W. Neill Hart, pastor of First Church, El Dorado and former pastor of Pulaski Heights Church, Little Rock; the Rev. Robert E. L. Bearden, superintendent of the Conway District in the North Arkansas Conference; and the Rev. Virgil Morris, superintendent of the New Orleans District in the Louisiana Conference.

Dr. Hart will conduct a study of visitation evangelism each morning for host and guest pastors meeting at First church. Mr. Bearden will direct discussions of pulpit evangelism and will also be the speaker at the district youth rally at 7:30 p. m. Saturday, April 18, at Pulaski Heights. Mr. Morris will make the opening address at a banquet Friday night, April 17, at First church, and will be the speaker for a devotional period at the church at 11 a. m. daily during the mission.

Twenty-nine churches in the district will have guest ministers on

Sunday morning, April 19, and at nightly services during the 10-day campaign. Preceding the services the visitors will meet with groups of laymen to instruct them in visitation evangelism and promotion of the mission.

The mission is being planned by Dr. Francis A. Buddin, superintendent of the Little Rock district; the Rev. Cecil Culver, secretary of evangelism for the Little Rock Conference and pastor of Winfield church in Little Rock; and the Rev. H. O. Bolin, district director of evangelism and pastor of the Benton Methodist church.

Committees serving the campaign are as follows:

Steering: The Rev. J. Kenneth Shamblin, the Rev. Cecil Culver, Dr. Arthur Terry, Dr. Aubrey G. Walton, the Rev. H. O. Bolin, the Rev. Fred L. Arnold, the Rev. Clyde T. Parsons, and Dr. Buddin.

Reports: The Rev. J. Edwin Keith, the Rev. Charles Richards and Mr. Parsons.

Assignments: Dr. Buddin, Dr. Walton, Mr. Bolin, Mr. Arnold and Mr. Parsons.

Finance: Dr. Terry, Mr. Keith, the Rev. Rufus Sorrels, the Rev. Kirvin Hale and Mr. Richards.

Advertising: Mr. Shamblin, the Rev. George Reutz, the Rev. Pryor Cruse, the Rev. George G. Meyer, the Rev. J. E. Cooper, and the Rev. Ewing T. Wayland.

Flowers While She Lives For Mrs. Ewing

Mrs. P. C. Ewing, Ada Thompson home, Little Rock, celebrated her 92nd birthday on Tuesday, March 24th. Her many friends of Scott Street Methodist Church remembered her with a card and letter shower, with short visits, and with loving thoughts. This announcement, in itself, is a very interesting one, but combine that with the fact that she is the oldest living member of Scott Street Church, and that her father, Henry Rudd, was one of the founders, and you have the beginning of an inspiring story.

The next time you go by the Haverly Furniture Company at 413 Main Street, pause a moment and remember that on this very spot a Methodist Episcopal Church once swung wide its doors. Following the division in Methodism, the Methodist Episcopal group worshipped for years on the second floor of a building on Main between 5th and 6th, above the Fletcher and Hotze Shoe Store. When they outgrew these quarters, Mr. Rudd was one of the leaders in the effort to find a better location. The congregation paid \$500.00 for a 100 foot frontage lot at the Haverly location, and on it built a church eight feet higher than the sidewalk. Later, when excavations were completed, four stores were built under the church building. This church, dedicated in 1878, was the finest church of its denomination in Arkansas. In 1901, the church was built on its present site at 14th and Scott. This building was badly damaged by fire on June 6, 1947, and had to be rebuilt.

When the disastrous fire was put out, the flames conquered, and the smoke cleared away, awed onlookers saw the figure of Christ outlined in the large, stained glass window. There it was, undamaged, shining forth in all its beauty, with broken glass above and on each side. That, in a way, is symbolic of the life of "Dotty" as her friends call her. Through trials and tribulations she



MRS. P. C. EWING

persevered, until now she stands before us, loyal, faithful, cheerful, courageous, and with a heavenly love shining from her eyes, a constant blessing to all those with whom she comes in contact. Until the last few months, unless prevented by illness, she was always in her pew when services began. One could always count on her presence at every meeting of those organizations which she was a member. The Board of Stewards has made her an honorary member as a tribute to her many years of untiring service. Our prayer today is that her example of devotion to the cause of Christ, exemplified in her contribution to the spiritual life of her church, may so point out the way to us that we may rally to the call for workers and lift our church to the position of leadership for which her consecrated founders paved the way. Rev. J. E. Cooper is the present pastor of Scott Street Church. —Mattie R. Ewbank.

ELAINE CHARGE OBSERVES HENDRIX COLLEGE MONTH

The Elaine Charge, composed of Elaine, Mellwood and Wabash, in making its plans for raising the quota for Hendrix set the month of February as the month in which the Challenge of Hendrix would be presented to every member of the Church. The goal for the Charge was \$850.00. This was broken down into three parts: Elaine \$425, Mellwood \$212.50 and Wabash \$212.50. The plan was introduced at a Fellowship Supper for the Charge held at Elaine on January 11th at which time Dr. C. M. Reves, Vice-President of Hendrix College, delivered an inspiring message on the work of the College and its place in Methodism.

On February 1st Coin-Folders were placed in the homes of the members of the church as a means of presenting their gifts to the college each day of the month. The film "This Is Your College" was shown in each Church. It was used as a basis for a Hendrix Supper in each church. At Elaine and Mellwood the supper was sponsored by the W. S. C. S. and no charges were made. An offering for the College was taken at Mellwood and \$150.00 was raised toward their goal. The young people at Wabash served a chili supper and raised \$40.00 as their part of the Church's Goal. The M. Y. F. at Elaine gave \$50.00 which was followed by a gift from the W. S. C. S. for another \$50.00. The Mellwood Church was the first to reach its goal. On March 1st the money was in hand. The coin-folders were a little slower coming in at Elaine but on March

THREE DISTRICT SUPERINTENDENTS FROM AREA WILL REPRESENT CABINETS AT SEMINAR

Three Methodist ministers from the Arkansas-Louisiana Area have been named by Bishop Paul E. Martin to represent their respective cabinets at a Town and Country Commission seminar, April 21-23 in Palestine, Texas.

They are Rev. E. D. Galloway of Hope, district superintendent of the Hope District of the Little Rock Conference; Rev. A. N. Storey, district superintendent of the Paragould District of the North Arkansas Conference; and Rev. Karl Tooke of Lake Charles, district superintendent of the Lake Charles District of the Louisiana Conference.

The seminar will be held at Lakeview Methodist Assembly in Palestine. Delegates will be from the conferences of the South Central Jurisdiction.

Rev. Lawrence Hepple, a member of the Missouri Conference and professor of Rural Sociology at Missouri University, will present three

2nd it was announced that the money was in hand to complete the goal for the Church. Wabash has not quite raised all their money but is sure of completing it by Annual Conference. The Committee did a fine job and Hendrix means more to our Charge today than it did before the campaign. Almost every family had a part in it. The contributions ranged from \$1.00 to \$50.00. I was especially pleased with the spirit in which it was done.—Glenn Bruner, Pastor

METHODIST MARCH OF DIMES

Methodist March of Dimes. What is it? Where did it start? Who is using it?

It is something a bit unusual. It was begun on the Bentonville Circuit, in the Fayetteville District and is bringing results. Here is what it is: simply a small jar: pint or half pint fruit jar, with a lid of thin plywood the same size of the regular metal lid. A slot large enough for a silver dime is made in the center of the lid, a piece of inner tube, or other rubber, is pasted or otherwise fastened on this, with a slit in it just under the slot on the plywood. Turn the rubber part down, place on jar, and fasten with adhesive tape. This done dimes cannot fall out of opening. Take the jar to the Church each Sunday and place where dimes

addresses on trends in the rural areas of the Jurisdiction.

Other presentations will be given by leaders of the Jurisdiction and by Rev. Glenn F. Sanford, secretary, Town and Country Work of the Board of Missions and Church Extension.

can be inserted into it. At the end

of May the jar is to be opened by the Church Treasurer and Board Members, and one-fourth of the amount goes to the upkeep and needed improvements on the parsonage, and the remaining three-fourths go to the upkeep and needed improvements on the local church. The jar is re-sealed and starts all over again.

So far as we know, we are the only ones using this plan. The Bentonville Circuit consists of New Home, Mt. Hebron, Council Grove, and Oakley Chapel. Each jar is in the hands of the local church treasurer, who takes it to the church on Sunday, and people drop in their dimes. We decided that if "Crippled Children" could be benefitted by a national "March of Dimes" that "Crippled Methodist Churches", and those which are not "crippled" could profit also, and supply many a Methodist Parsonage and Church with necessities that are many times "forgotten." Try it.—W. C. Hutton, pastor

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people.—National Safety News.

Annual Convocation Of Town and Country Commission

BAXTER AND MARION COUNTIES HOSTS TO ANNUAL TOWN AND COUNTRY CHURCH CONVOCATION

In the beautiful hills of western Arkansas there resides some of the finest and best of the citizenry of our land. Baxter and Marion Counties are two of the counties included in the great development of the poultry, stock, and recreational activities of the state. A new day dawns for this great area.

PROGRAM—Friday, April 17

THEME: Community Life

MORNING SESSION
 Floyd G. Villines, President, presiding
 10:00-10:15 Hymn...Mrs. Lee Anderson and Gassville Choir
 Words of greeting...Lee Anderson, Host Pastor
 10:15-10:30 Devotional Dr. Ira A. Brumley
 10:30-10:50 The W. S. C. S. for Better Community Life...Mrs. Johnnie McClure
 10:50-11:15 The Christian Laymen and Community Life...Charles Stuck
 11:15 Worship Service
 Inspirational Hymn...The Gassville Choir
 Sermon...Bishop Paul E. Martin
 Benediction...Rev. W. L. Diggs, Pastor at Cotter
 12:15 Noon lunch

AFTERNOON SESSION
 J. Albert Gatlin, Executive Secretary, presiding
 1:30-1:50 Opening Hymn—Introductions
 Roll Call of ministers whose native homes were Baxter or Marion Counties...Rev. Theron McKisson
 1:50-2:10 Devotional...Rev. R. E. Connell
 2:10-2:40 Arkansas Community Life...Graham Wright, Agricultural Extension Service, Little Rock
 2:40-3:00 Home Ownership and Community Life...Jimmie Ligon, Conway
 3:00-3:45 Relationship of the State to the Development of Community Life...Governor Francis Cherry
 Benediction...Rev. L. F. LaFevers, Pastor, Mountain Home

fellowship with them. As long as we have such leaders in our nation, there is hope for a continuing prosperity, both material and spiritual.

We welcome any or all of the ministers and other leaders who have come forth from this beautiful country to go out and serve God and their fellowman. While we call on the name in this column of Rev. Glenn F. Sanford, a native, who heads up the Town and Country Program of the church with headquarters at New York. It is a great honor for this community to have



REV. J. A. GATLIN



GASSVILLE METHODIST CHURCH, Seat of Convocation



BISHOP PAUL E. MARTIN

The Methodist Church has long been strong in this section. Some of the great church leaders have come from these hills. A number of good churches are now flourishing. A development program goes on among the open country churches through the cooperation of the Board of Missions and pastors and people of this section. Some of the older churches long neglected have come back to better days.

The Annual Town and Country Convocation meets at Gassville, first of all because it is a good place to meet and the people want us. Then, too, we recognize a great program among a great people. Also, we bring the leaders of the church and community life to this section to let the people know that our church stands for a better life for all the people. The Methodist Church has from the beginning been a militant power for good and a devastating power against evil. The

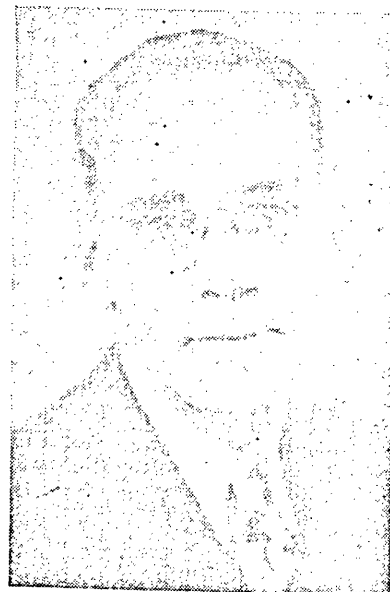
Methodist Church was born at the fullness of time to restore New Testament Christianity. Our great church is broad in her conception and interpretations of spiritual life, but sharply astute in differentiation between truth and falsehood. Ever stooping to lift the fallen she stands erect and firm against that which could cause the human being to fall. Through the veins of our spiritual mothers there pulses the blood of loyalty and devotion to her eternal founder. Though there may come influences for a season that would endeavor to tone down her gospel and dilute the message committed to her in the long ago, she will continue to move along the journey of life in service to her God and to His human children.

For one day a great area of our conference will be having a unique and extraordinary privilege of see-

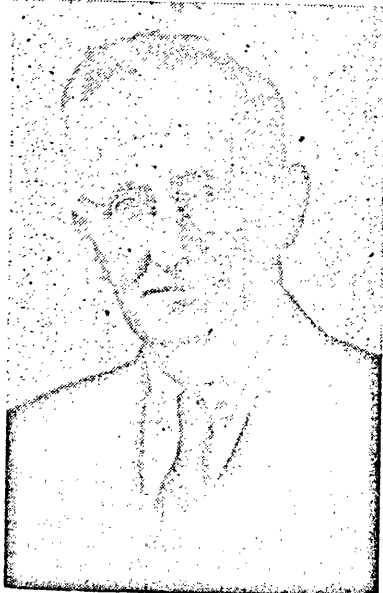
ing the Methodist church in action in one of her great fields of service — that of Rural Church and Community Development, cooperation among Town and Country Churches, cooperation with all agencies interested in a better and more abundant life for all the people and a general good fellowship among people.

The Town and Country Commission of the Methodist Church, the North Arkansas Conference is proud to present to the people of Baxter and Marion Counties the outstanding program shown in this column. It is not every day that a community can have at one time such a splendid group of church and State leaders. These great leaders came away from pressing duties to spend a day with the folks of Gassville Baxter and Marion Counties to let them know of their genuine interest in their welfare and to enjoy good

him as a native son. He holds one of the highest positions in the church.



REV. LEE ANDERSON



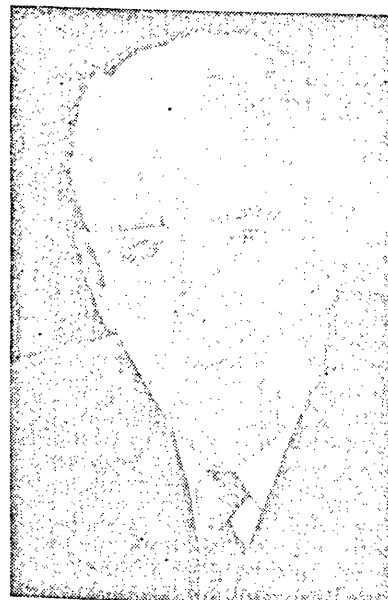
REV. R. E. CONNELL



CHARLES A. STUCK



MRS. JOHNNIE McCLURE



GOV. FRANCIS CHERRY

APRIL 9, 1953



ARKANSAS-LOUISIANA

Methodist

Youth

Fellowship

NEWS

National Methodist Youth School Of Alcohol Studies

Nashville, Tenn.—The Youth Department of the Board of Education is co-operating with the Board of Temperance in plans for the National Methodist Youth School of Alcohol Studies and Christian Action to be held at Illinois Wesleyan University, Bloomington, Illinois, June 15-19.

The first of its kind to be held, the school will train youth leaders in developing youth action projects which will help combat in the community the causes of intemperance; and to help youth develop such strong convictions concerning the use of beverage alcohol that they will do all in their power to eradicate this evil, according to the Rev. Harold W. Ewing, director of the Youth Department.

The attendance will be limited to two persons from each annual con-

ference, preferably the conference chairman of Christian Citizenship and the conference director of youth work.

The courses of study will include lectures, discussion periods, workshops, demonstrations, panel discussions, and other features that will emphasize the gravity of the liquor evil and how to combat it.

Those participating in the program include Bishop Paul E. Martin, president, Dr. Caradine Hooton, executive secretary, and Dr. Deets Pickett, associate secretary, of the Board of Temperance; Dr. Albion Roy King, head of the department of philosophy, Cornell College, Mt. Vernon, Iowa; Dr. Marie Finger Bale, Woman's Division of Christian Service; and Rev. Wayne W. Womer, Virginia Church Temperance Council.

Because Methodist leaders of youth felt that the use of beverage alcohol is one of the most insidious dangers facing youth today, they included it in the Quadrennial Youth Emphasis of which the Youth School of Alcohol Studies and Christian Action is a part, Mr. Ewing said.

"SUMMER OF SERVICE"

Nashville, Tenn.—During the next few months many SOS's will appear in Methodist church news—but they will not be wireless distress signals. In fact they have nothing to do with distress. The SOS in question stands for "Summer of Service."

The "service" will be given by Methodist youth to special work in evangelism under the direction of local pastors in areas of critical need. In order to train youth for this work, a Christian Witness Mission for conference leaders was held in Nashville, March 17-20. These conference leaders will in turn conduct Christian Witness Missions in their respective conferences, it was said by the Rev. Harold W. Ewing, director of the Youth Department of the Board of Education.

Already more than 30 missions have been definitely scheduled and many others have been tentatively planned. They are being directed by the Rev. Howard Ellis who has a joint relationship with the Youth Department and the General Board of Evangelism.

The fourfold purpose of the Christian Witness Missions movement, in local churches and on college campuses, is (1) to find unchurched youth,

.... AND THEN THERE WERE FIVE

By ROBERT O. BECK, District Director
of Youth Work

At the first of the year the youth and youth leaders of Arkadelphia District took a look at the youth work in the District and were puzzled. How could this challenge be made real when only about one fourth of the churches of the District participated in any one of the three Sub-Districts and when many local churches did not realize that by having a youth class in Sunday School they already had a Methodist Youth Fellowship.

After analyzing the situation, checking on non participating churches as to their size and location it was decided that two steps should be taken. First, the program of the existing Sub-Districts needed to become a vital force. Second, additional Sub-Districts needed to be created after a study of natural groupings could be made.

To help the Sub-Districts in their planning, the manual for "The Fellowship Beyond the Local Church" was read. "The council is the most important part of any Sub-District." It is responsible for the programs at each Sub-District meeting. The host church should not be expected 'to get up the program'. It is responsible for training conferences, booth festivals, Methodist Youth Fund promotion, etc. So one Sub-District council began having monthly meeting to work out a program which would tie in with the on-going emphasis. For example, a program on the new version of the Bible, not only gave those present new insights, but made possible a filmstrip as a means of continuing study in the local churches. An African student, speaking to the Sub-District youth in their January meeting made real the study of Africa going on in each local church, an opportunity which was impossible for one church alone.

Another Sub-District, because of distance, decided to have quarterly

council meetings. These were held on Sunday afternoons "since we will be going someplace anyway." Through this meeting there has come greater unity of spirit and action.

In order to undergird the Sub-Districts in launching the evangelistic emphasis, a team of youth at Henderson State Teachers College, offered their services. They studied, planned and prayed and went to sub-districts on request.

As a result of the work of the year perfection has not been reached, but the right treatment was prescribed and there are many signs of recovery.

And to the three Sub-Districts have been ADDED TWO MORE, and now there are five. These Sub-Districts are made up of churches which were not attending either of the existing Sub-Districts. One was organized at Keith Memorial the 26th of February. Marilyn Lee of Rockport was chosen as president and the other nine officers are equally fine. The cooperating churches are Keith Memorial, Rockport, Butterfield, Magnet Cove, Social Hill, Traskwood, and Point View. There are several others which will come into the fellowship soon. More than fifty youth were present at the organizational meeting.

Then on March 26th the second Sub-District was started at Okolona. About fifty youth attended this meeting in spite of play practices and fishing trips. Porter McAfee of Okolona was elected president, Charles Meyers of Hollywood, vice-president, Tommy Lou Baber of Center Grove, secretary, Marilyn Wilder of Smyrna, treasurer, and Sherril Harrington of Trinity Publicity Chairman. The program area chairmen are to be chosen at the April meeting at Hollywood. One of the unique things about this sub-district is that it includes youth from other denominations.

May 5th is to be a Red Letter Day for youth in the District. As soon as possible after school on that day, all roads will lead to Camp Tanako. There the youth will select the cabin which is to bear their name, the one which was built with their money. The District Superintendent, and the Conference Executive Secretary will be among those present. (The planning committee wishes it were possible for those who helped in this project but who are now in other districts, to be present.)

One of the highlights of the meet-
(Continued on page 15)

WITH THE SUB-DISTRICTS

The Elouise Butler Sub-District met at Sedgwick on March 16 with thirty-five members present. Miss Viola Callahan, former M.Y.F. District Counselor, presented the program. Officers for the Sub-District were nominated and election will be held at the next meeting.

The Columbia County Sub-District held its monthly meeting at Village Methodist Church on March 30. Doyne Graham, ministerial student at Southern State College was the speaker. LeRoy Elmore, Sub-District president, presided. Miss Linda Kirkpatrick, student at Southern State, directed group singing. The M.Y.F. banner went to the Village youth group. About 125 young people were present for the event. A Sub-District council meeting to plan future work will be held April 9 at 7:30 p. m. at Jackson Street Church in Magnolia.

The Monroe Sub-District March meeting was held in the Southside Methodist Church, Monroe, with the Southside group in charge of the meeting. The guest speaker was Rev. R. H. Staples, pastor of the First Methodist Church, West Monroe. Tommy Naff, president, presided over the meeting. The next Sub-District meeting will be held on April 19 at the First Methodist Church. This will be the beginning of the Youth Revival. Oscar Cloyd, one of the young Methodist preachers in the Sub-District, closed the meeting with prayer.

The Danville Sub-District attended the Conference Youth Rally in Conway on Friday night, March 27. A school bus was secured at Bellville with Rev. H. C. Minnis, Danville pastor, making plans. There were 39 M.Y.F. members from Bellville, Danville, Ola, Centerville, Birta and Plainview. A school girl lunch was taken with a stop at Morrilton for cold drinks and ice cream. Arriving at Hendrix College, thirty minutes were spent in becoming acquainted with the campus and buildings. Bishop Marvin Franklin's message was enjoyed by the young people.

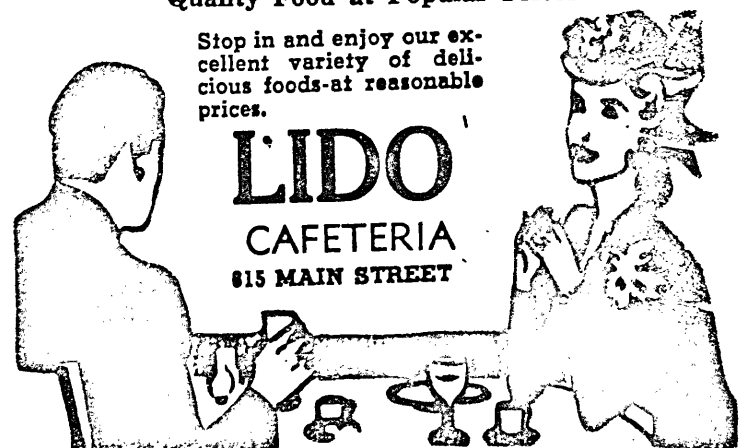


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OBITUARIES

NEWELL—Nettie Isabella Locke was born in Birchwood, Tennessee, October 5, 1953, and died on February 15, 1953, in Russellville at the age of 71 years. She was married to John Ellis Newell in April, 1897. To this union seven sons and two daughters were born, four of whom survive her. They are: Rev. J. A. Newell and A. R. Newell of Russellville; F. H. Newell and R. I. Newell of Sacramento, California. She is also survived by seventeen grandchildren and seven great grandchildren. Her parents died in her infancy, and she grew up in the home of a grandmother and aunt.

Early in life she professed faith in Christ, and united with the Methodist Church in Birchwood, Tennessee, and when she moved to Arkansas, she united with the Methodist Church at Center Valley where she was a faithful member until her death. She loved the church and was always seeking ways and means of making it a more vital force for good in the community and world. She was a faithful member of the church militant, and has become a part of the Church Triumphant.

Mrs. Newell was the mother of two Methodist ministers, and contributed much to whatever success they had. Rev. H. D. Newell passed away in 1941. Mrs. Newell has gone to be with him and other loved ones in that "house not made with hands, eternal in the heavens."

The funeral service was held in the Center Valley Methodist Church on February 19, by the following ministers: Rev. Harold Eggensperger, pastor of the First Methodist Church, Russellville; Rev. Bill Yarbrough, pastor of Morrilton Circuit Number One; Rev. Uriah Smith, pastor of New Hope-Dyer, and Rev. Sherman Isbell, Free-will Baptist minister in Russellville.—Harold Eggensperger.

WHITE—John Franklin White, son of Wm. F. and Martha J. White, was born March 23, 1883, at Elm Springs, Arkansas. He was united in marriage August 28, 1910, to Octavia Lee Holland who survives him.

To this union were born five daughters and two sons: Misses Leda and Leta White and Mrs. Bruce Douglas, all of Gravette; Mrs. Jack Estes, Tulsa, Oklahoma, Mrs. Robert Hays, Cascade, Idaho, Holland White, Kansas City, Mo., Oliver White, U. S. Navy, Point Mugu, California. Also surviving are nine grandchildren and two brothers.

Mr. White lived in this community most of his life. At sixteen years of age he joined the Bethel Methodist Church and was a faithful follower of Christ. On March 11 he laid all earthly burdens aside and answered God's call to a better world.

Funeral services were held at the Gravette Methodist Church on March 13, Rev. C. H. Harvison in charge. Burial was in Bethel cemetery.—C. H. Harvison.

MARTIN—Rev. George Wesley Martin of Siloam Springs was called to his eternal reward early in the morning of March 19, 1953. Brother Martin served the church and his Lord long and well.

He was the son of a local Methodist preacher and was born in Prosper, Texas, on October 10, 1874. He entered the ministry of the Indian Mission as a supply pastor in the fall of 1901 and was admitted

on trial in the fall of 1902. He never transferred his membership from the East Oklahoma Conference until he transferred it to the Eternal City. Brother Martin was a good preacher and he preached with a passion for souls. The record of his conversions and the number of churches built under his leadership give some idea concerning the zeal and the ability of this godly man.

He received his theological training at the University of Chicago and at Georgetown University. In early life he was joined in marriage to Miss Nola Rogers of Frisco, Texas, and to this home were born six children. Three of the children and his faithful companion remain to carry on the work so nobly begun by the father and husband.—Joe E. Bowers.

WILLIAMS—Mrs. Charles L. Williams of Washington, Arkansas, passed away on Friday, March 6, at the home of her daughter, Mrs. R. A. Anderson of Hope.

Mrs. Williams was born Mattie Nelson at Ozan, Arkansas, on February 10, 1866. She was the daughter of James Harvey Nelson and Sarah McFadden Nelson, early settlers from South Carolina.

Survivors include her husband, two daughters, Mrs. R. A. Anderson, and Mrs. Joseph E. Johnson, Navesink, New Jersey, also three grandsons, one granddaughter and one great grandson. Other close relatives are a brother, W. B. Nelson, Washington, and a sister, Mrs. Mammie Anterbury, Texarkana. The late Rev. Walter Washington, and a sister, Mrs. Mammie Anterbury, Texarkana. The late Rev. Walter W. Nelson, long-time member of the Little Rock Conference was a brother.

Mrs. Williams was a deeply consecrated Christian. She lived to serve her God, home and neighbors. All with whom she came in contact knew her sterling devotion to all that it true. To know her was to love, honor and respect her.

Funeral service was at the home in Hope, Rev. Virgil Keeley, pastor of the Hope Methodist Church in charge, assisted by Rev. H. F. Ault, pastor of the Washington Methodist Church. Interment was in the Presbyterian cemetery, Washington.—Mrs. R. A. Anderson, Mrs. Joseph E. Johnson.

Pioneer Japanese Christian Educator Dies

Miss Michi Kawai, pioneer Christian educator and one of the leaders in the movement for a united Protestantism in Japan, died in Tokyo at the age of 75. Miss Kawai, a well-known author and lecturer, was also one of the organizers of the YWCA in Japan and its first full-time general secretary, a post which she held until 1925. Born into the family of a Shinto priest, Miss Kawai was converted to Christianity through a Christian uncle. She was one of seven girls who comprised the first class of the Hokusei Mission School of Sapporo, Hokkaido. Later she attended Bryn Mawr College in Pennsylvania, from which she graduated in 1904. She returned to Japan and became actively engaged in YWCA work there. In 1929, Miss Kawai founded the Keisen Jogakuen, a Christian girls' school. Starting with an enrollment of nine students, the school has grown into one of the most influential of the Christian high schools and junior colleges for women in Japan. During World War II,

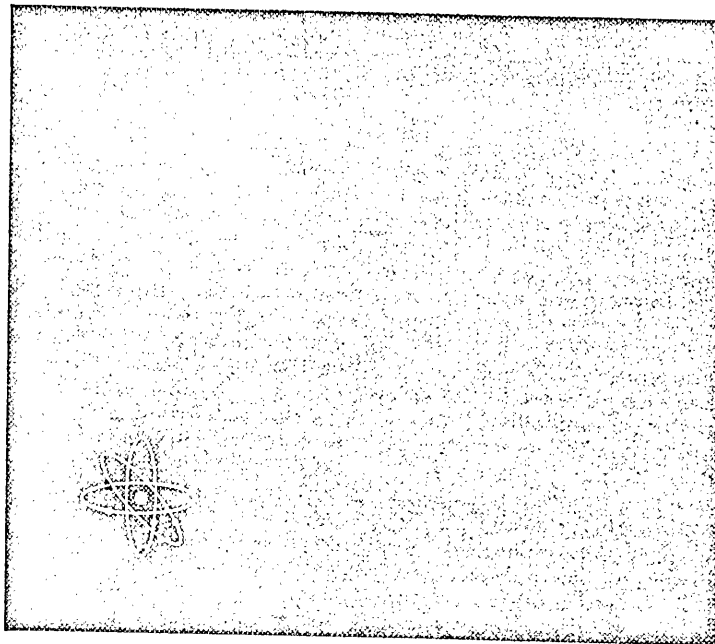
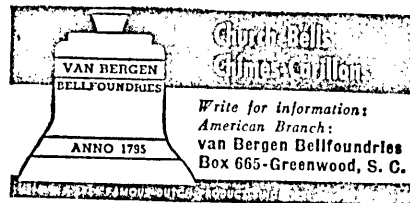
... AND THEN THERE WERE FIVE

(Continued from page 14)

ing will be the installation of the 50 Sub-District officers of the five Sub-Districts. There together they

she founded the Keisen Horticultural College, a project which had interested her since her Bryn Mawr days. During the 1930's, Miss Kawai turned her major efforts towards promoting the United Church of Christ in Japan (Kyodan), which was formally organized in 1941.

will pledge themselves to put "Christ Above All" in their own lives and to work through the churches in their own sub-districts committed to the task" of helping all youth discover the will of God and live by it."



Too secret to photograph Too big to believe!

America's newest atomic project is being rushed to completion in Pike County, Ohio.

Details are secret, of course. But this much is known: the A-bomb project will be the biggest single electric power customer in history.

Two of the largest electric power plants in the world will supply the needed power. Together they will generate more electricity than New York City uses . . . nearly as much as all the people and industries in Ohio now use.

To speed America's defense, they are being built fast. From the construction workers to the equipment manufacturers, everyone is geared to record-breaking performance.

These are impressive facts, but so is this fact . . .

The two big coal-burning electric plants were conceived, designed and are being built by a group of neighboring electric light and power companies. Fifteen of them have joined together to form the \$400 million Ohio Valley Electric Corporation to finance and operate this huge power project.

This means quick action for the Atomic Energy Commission. For the companies will supply urgently needed power for construction from their own systems—even before the new electric plants are completed. It also means that a large reserve of electric power will always be available.

Here's further proof that the very biggest electric power jobs can be handled quickly and efficiently by America's Electric Light and Power Companies. For if one company alone can't do it, several together can—and will!

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The Sunday School Lesson

By REV. H. O. BOLIN

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



LESSON FOR APRIL 19, 1953

DOES GOD WORK THROUGH US?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Acts 11:19-26; Acts 13:1-14:28.

MEMORY SELECTION: We are ambassadors for Christ, God making his appeal through us. (II Corinthians 5:20)

This is the second lesson in Unit VIII: "Our Relation To God." It is well to keep the aim of the unit constantly in mind: "To lead adults through a study of some of Paul's experiences, as recorded in Acts, to a more meaningful relation to God." If the three sessions of the unit really accomplish this aim, it will be of untold value to all of us.

The experiences of the Apostle Paul in our present lesson took place during his first missionary journey. The class will derive greater benefit from the study of this lesson if it has before it a large map depicting this journey.

There is a close connection between this lesson and the one of last Sunday. It will be remembered that the theme last Sunday raised the question, "How Does One Become a Christian?" The connection comes about through the fact that one is not saved to merely enjoy his salvation, but rather to serve. The old-time ministers used to raise the question with their parishoners, "How are you enjoying your religion?" A less selfish and more practical question would be, "How are your neighbors enjoying your religion?" The Salvation Army has as its motto "Saved To Serve." That is a good motto for all Christians. So, the lesson of last week attempted to tell us how to become Christians while the one of today would lead us to use our religion in service to others.

A Look At the Scriptures

We all remember how that early in its history Christianity spread to Antioch. This was a great city some 275 miles north of Jerusalem. It was located on the west coast of Syria which bordered the Mediterranean Sea. It was the third largest city in the world of that day, only being surpassed by Rome and Alexandria. The Christians were greatly persecuted in Jerusalem along about the time that Stephen was martyred there. Many of them fled to Antioch. These refugees not only preached the Gospel to the large colony of Jews who were in Antioch, but also to the Gentiles. This was the first time that the Gospel was preached to large numbers of Gentiles. We recall how the disciples were called Christians first in Antioch. This name was at first given in derision, but it stuck. The chances are that God led in the adoption of this name for there could be no more appropriate name for the followers of Christ.

The Christian leaders of Jerusalem sent Barnabas to Antioch. He labored there for some time, but saw that the work was more than he could do without assistance, so he went to Tarsus to get Paul. Together they labored as joint-pastors at Antioch for several months. This was a great missionary minded

church. These good people decided to send Barnabas and Paul as missionaries to foreign parts. They departed by boat from Antioch and landed on the Island of Cyprus. They passed through this island, teaching and preaching as they went. They again set sail and landed at Perga, a city on the coast of the province of Pamphylia. From there they traveled north about a hundred miles and came to Antioch of Pisidia. This Antioch must not be confused with the Antioch of Syria from which Paul and Barnabas began their missionary journey. From Antioch of Pisidia they traveled west and came to the city of Iconium. From there they turned back south and came to the city of Lystra. It was in this city that the experience of our lesson took place. This marks the beginning of our printed text.

Like most of the cities of that day, Lystra had a wall around it. As Paul and Barnabas were entering the place, they saw a lame man. We are told that this man had been lame all of his life. Paul healed him. This created quite a stir among the inhabitants. These people were Greek (Gentiles) and they believed in a plurality of gods. They thought the Chief among the gods was Zeus. This same god is called Jupiter in the Latin language. They thought the chief spokesman or messenger of the gods was Hermes, who was called Mercury in Latin.

These people knew that this lame man's case was hopeless so far as human effort of that day was concerned. They saw that he was healed. They had no conception whatever of God living in a man and working through him so they naturally concluded that these men were gods. They had a temple there in the city where Zeus was worshiped. They felt that Barnabas who was the larger, handsomer, more dignified of the two Apostles was Zeus. They noted, however, that Paul did most of the talking and felt that was Hermes, or the messenger of the gods. They were about to worship these missionaries as gods and were preparing to offer sacrifices to them. Paul and Barnabas had quite a bit of trouble in preventing this thing. In addition to the healing of the lame man one of the reasons why these people were so sure that Paul and Barnabas were gods was that they had traditions which testified to the fact that these gods had taken human form before this time.

When Paul and Barnabas saw what was about to take place they rushed out in the crowd and cried out, "Men, why are you doing this? We also are men, of like nature with you, and bring you good news, that you should turn from these vain

things to a living God who made the heaven and the earth and the sea and all that is in them." The "vain things" that Paul here refers to are idols made with men's hands. He insists that they worship not such things as these but the living God. In the past they have not fully known this God, but nonetheless he had been good to them. He had sent on them many blessings. He had not left himself without witness in any of the nations of the world. This was a great message. Paul here in three verses preached more Gospel than many Christians preach in a lifetime.

The Fickleness of the Crowd

Verses 19 and 29 of the printed text show the fickleness of the crowd. One minute these people wanted to worship Paul and Barnabas as gods and the next they tried to kill Paul. In fact they thought they had killed him. They dragged him out of the city for dead.

Christ himself experienced something of this type of fickleness. As he rode triumphantly into Jerusalem on Palm Sunday great crowds sung his praises, but before that week was gone these same people, led on by the High Priest Caiaphas, were crying out "Crucify him! Crucify him!" You cannot always trust the crowd. Under certain circumstances they may be turned into the army of the Lord, but under other circumstances they may become the mob of the devil. So it was on the occasion of our lesson. There were two reasons why the crowd made this quick change. First, their pride was hurt. Through their traditions—which of course, were false—they had heard of others who had had the wonderful privilege of seeing these gods take human form. They thought at first this opportunity had been theirs. Now they are disappointed. Their gods have turned out to be men after all. This put these Lystrans in the role of being rather dumb and superstitious. They didn't like it. Many people rather have one think of them as devils than idols.

Another reason for this change was the coming of these Jews from Pisidian Antioch and Iconium. As Paul and Barnabas had traveled through these cities they had tarried long enough to establish Christian churches. In both of these cities they found colonies of Jews. Some of these Jews accepted Christianity but most of them opposed it. These missionaries were driven out of both of these places by these irate Jews. The enmity of these Jews did not end with the withdrawal of the missionaries. They followed them in an attempt to cause them trouble. They caused them plenty of trouble on this occasion. It was through their instigation that Paul was stoned.

God Working Through Us

The one thought that is driven home through our lesson today is that God works through those who consecrate their lives to him. God worked through Paul and Barnabas. He worked through them in the establishment of churches in the various cities they visited. The next day after the stoning of Paul he and Barnabas went to Derbe, a city some 25 miles south-east of Lystra. They then turned back and revisited all the cities through which they had passed and we are told that they strengthened these churches. God also worked through Paul in healing the lame man. This man had gotten out beyond the reach of the

medical science of that day, but he had not gotten beyond the power of God. The Lystrans made their error through their misconception of God. They believed in a plurality of gods who lived in and worked through their own bodies. They never dreamed that God is a great Spirit who lives in and works through the bodies of others who will consecrate themselves to him. It is at this point that Christianity stands head and shoulders above all other religions of the world.

We have a great memory selection for today. All true Christians are ambassadors for Christ. All the leading nations of the world have their ambassadors. These ambassadors speak not for themselves but for their nations. They represent their countries rather than themselves. Paul and Barnabas were true ambassadors at this point. They turned the eyes of the Lystrans from themselves to the God whom they represented.

God Working In Various Realms

God works in all the realms of life. Christ said of him, "My Father worketh hitherto and I work." God is still working in the great task of creation. Even the material world in which we live is changing. We do not realize this fact because the change takes place so slowly. The astronomers tell us that new planets are constantly being born.

God never changes. He has always been a Creator, and always will be. He worked billions of years before man was ever created. Much of his work is done independent of men, but there are certain realms where he sorely needs the help of men. For example, God wants a world brotherhood, but he can never build it without the help of men. It is true that God is all powerful, but he has limited his power in certain areas to make room for the free moral agency of men. Under present circumstances he cannot make men be Christians, but until men become Christlike in character there can be no world at peace, or world brotherhood.

God wants the hungry to be fed. It is not his will at all that millions of children go to bed hungry every night. He wants to feed them through men who have plenty and to spare. God wants to clothe the naked; to heal the sick; to visit those who are discouraged, but he wants to do it through men. Most of all God wants to seek and save the lost, but again he wants to do it through men. Christ alone can save the world but he cannot save the world alone. That sounds like a paradox. It carries a great truth. No man in and of himself alone can save another from sin. Christ alone can do that. But the trouble is many will not permit Christ to do this for them unless they are led to do so by the efforts of others. Paul said, "It pleased Christ by the foolishness of preaching to save those who believe."

God doesn't divide life up into the sacred and the secular as we do. To him all life is sacred. In his great mind that material and spiritual sides of life blend together. Christ was just as anxious to heal people's bodies as he was to save their souls. He made the very basis of the judgment the rendering of help to others in the material sides of life—the feeding of the hungry, clothing of the naked, visiting the sick, etc. He is interested not only in how we live but the task we work at in making a living.